JAN 2 3 1991 REDEEMER COLLEGE LIBRARY

PER/BX/9401/.C36
REDEEMER COLLEGE LIBRARY
ANCASTER, ON
Dec 90
L9G 3N6

Calvinist Contact

An independent Christian weekly

JANUARY 18, 1991 / 46th year of publication / No. 2243

Uneven application and massive paperwork main GST complaint by Christian small businesses

Alison de Groot

ST. CATHARINES, Ont. — People are already getting used to the Goods and Services Tax; they have no choice now.

Leo Spier, who owns and runs the Deli Hut in Abbotsford, B.C., says neither he nor his customers like the new tax but they see no sense in complaining about it now. Spier says he wasn't against the idea of deficit reduction but thought the government should look to its own spending habits first.

"If they need it, they need it," is the way Jim Veldman, who runs Home Hardware in Wellandport, Ont., describes the reaction of his customers. Veldman describes the same sense of resignation in his customers as Spier sees.

Photo: Alison de Groot

Jim Veldman's customers come to his Home Hardware store in Wellandport, Ont., for things they need, so they have no choice but to pay the GST.

"You should see the bruises," is what Gord Spiering, owner and operator of Gord's Auto Repair in St. Catharines, Ont., said when asked how his customers were reacting. But Spiering says all the fuss isn't necessary. "The cost of most (auto) parts actually went down after the manufacturer's tax came off — some as much as 20 per cent."

The complaints of some businesses centre around the "uneven" way the tax is applied. Bert Van Essen sells organs from his home base in Edmonton. The GST doesn't affect his customers that much because most of them are churches and will claim a rebate for the tax they pay. But Van Essen is a commissioned salesperson and he charges his employer an extra seven per cent on his commission. "My clients pay me the tax and claim it back, then my employer pays me the tax on my commission but he can claim it back too," says Van Essen. "It's an interesting churn of money."

Spier, back at the Deli Hut in Abbotsford, says he figures someone in Ottawa was really bored one day and decided to mess around with what applies and what doesn't apply. "When I got my milk delivery the other day I had to pay GST on the 250 ml containers of chocolate milk but not on the 500 ml containers. That makes lots of sense!" says Spier, tongue in cheek.

According to the GST hotline the reason for taxing single-serving prepared foods (like one small milk or one doughnut) and not multi-packs (like a large milk or six doughnuts) is that single servings can be bought and eaten immediately and packs are generally taken home as basic groceries. Basic groceries are exempt but prepared foods for eating-out aren't. The government will send its new brochure on groceries to individuals and businesses who call the hotline and leave an address. The brochure explains the tax and its rationale.

Hans VanderStoep of the Reformed Christian Business and Professional Organization (RCBPO) says members of his group are confused by the new tax but not against it. He added that most members are eligible for rebates because of the nature of their businesses.

Volunteers at the GST hotlines in Ottawa will tell you confusion is rampant. The two hotlines are staffed from 1 a.m. to 8 p.m. and they have handled an average of 15,000 calls a day during the first part of January. The two numbers are 1-800-668-2122 and 1-800-267-6620.

The businesses *Calvinist Contact* interviewed all agreed it's too early to judge the full effects of the tax, but most said they expect changes in the application of the tax before too long.

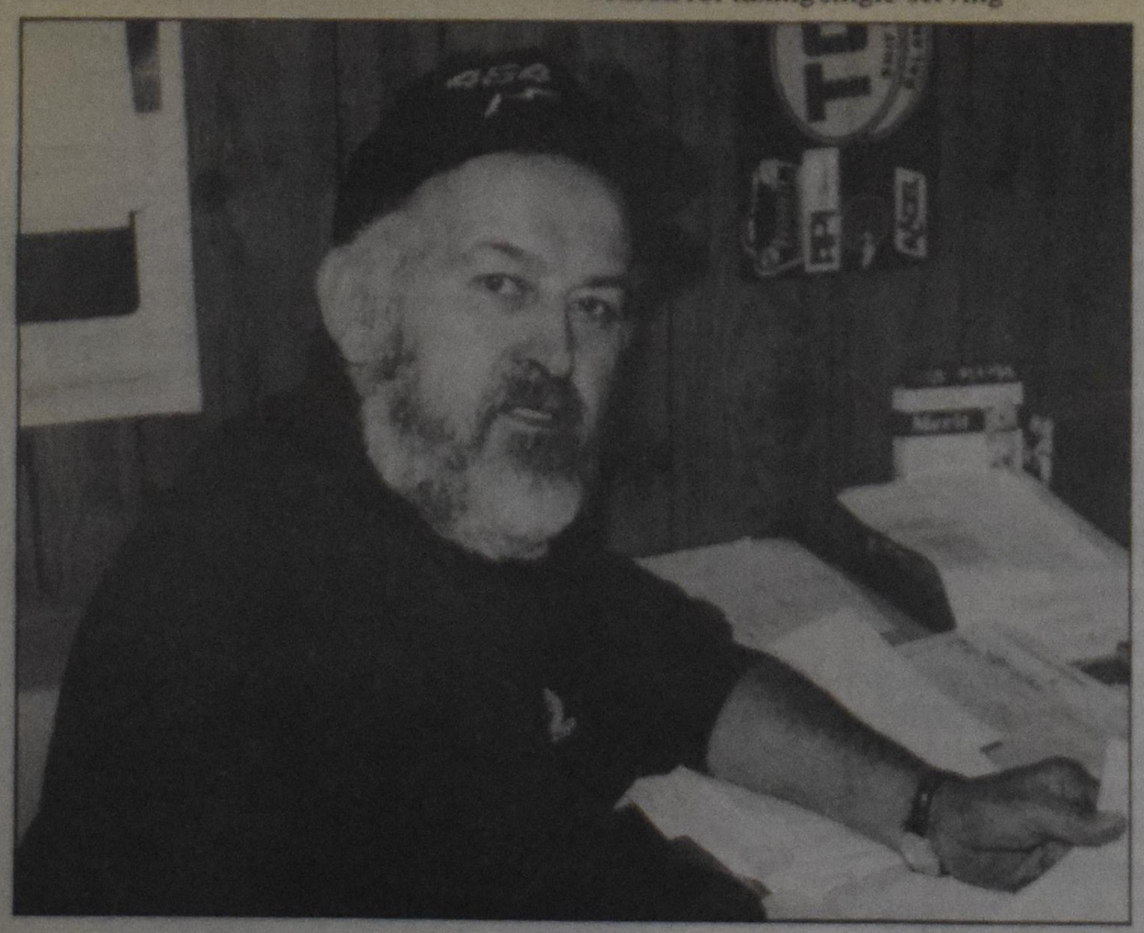


Photo: Alison de Groot

Gord Spiering says customers of his auto repair shop in St. Catharines shouldn't necessarily complain.

Evangelicals win two seats in Colombia's Constitutional Assembly

BOGOTA (WEF) — The strong showing by M19 in the Dec. 9, 1990, Colombian elections was predicted. M19 is the former guerrilla group that abducted and killed Wycliffe missionary Chester Bitterman in 1981. But the strength displayed by evangelicals took most of the country by surprise.

Jaime Ortiz Hurtado, rector of the Biblical Seminary of Colombia in Medellin, and Arturo Mejia Borda, a university professor here in the capital city, both won seats in the 70-member Constitutional Assembly. The Assembly will meet for several months beginning in February to draft a new governing document for Colombia.

In its first report of election results the national daily, *El Tiempo*, carried a headline on a half-page article reading: "A Surprise! The Candidates of God." The paper noted that evangelicals have now risen to national influence in a significant manner. They number 2.5 million, it reported, out of a total population of 31.8 million. Of these, it said, 800,000 were eligible to vote.

Evangelicals, the article noted, were slow to realize the significance of the election for the Constitutional Assembly and to organize their campaign. It really only got under way in the final week. If they had voted in a bloc according to their strength, the paper hazarded, they could have taken 16 seats.

The article quoted Rev. Hector Pardo, president of the Evangelical Confederation of Colombia, as saying that evangelicals are not aiming to wield political power as such. Rather, he said, they seek to exert an influence for good in general and to win true religious liberty and equal rights for all citizens in particular.

See **EVANGELICALS** – p. 2.

Thinkbit:

"Better to be patient than a warrior, one who controls his temper than one who takes a city."

Proverbs 16:32

In this issue:

Carl Tuyl recounts how during his brutal concentration camp experience, a smile saved his life . . . . . pp. 10-11
The purpose of the Creation story is so we can praise God as the originator of all things not argue about how he did it: that's the traditional Reformed view say Dr. Al Wolters and Rev. C. Vonk . . . . p. 12
Can you exercise your spirituality where you work. If you think not, read Ed Vanderkloet . . . . . p. 13

Evangelicals on the rise in Colombia

... continued from page 1.

A cartoon in the same edition showed a Catholic prelate and a friend walking side by side. The priest says, "And now that we're not the only ones in the circuit of faith, where will all this end?" His companion replies, "In heaven, Monsignor!"

Pauline turn-around

A six-column follow-up article in *El Tiempo's* next-day post-election edition was headlined, "An Evangelical Perestroika: The Pastor Who Surprised the Country." It featured Dr. Ortiz, who participated in attacks on evangelicals during the general persecution of the 1950s.

After his conversion, Ortiz attended the Biblical Seminary in San Jose for a year and graduated from the Presbyterian Theological Seminary of the South in Campinas, Brazil. He then pastored the Central Presbyterian Church in Medillin. While still pastor, he joined the faculty of the Biblical Seminary part-time in the late 1960s. The school, founded by OMS International missionaries, is now a union seminary serving several denominations. Dr. Ortiz was named rector of the seminary in 1973, and is considered one of the top Protestant systematic theologians in Latin America.

While teaching, Ortiz pursued a degree in law and international politics from the Pontifical University in Bogota and was awarded his doctorate in 1978. He graduated with honours and received special recognition for being the first Protestant to receive a doctorate from the university. Significantly, his dissertation was on "The State as Servant of the Lord."

On the same page, a side article headlined "Evangelicals into Power" presented a positive report on recent evangelical inroads in Peru and Guatemala, and referred to the Jimmy Carter era in the United States.

Observers who were in Colombia during the anti-Protestant drive of the 1950s find the turn-around in public attitudes striking. The *El Tiempo* coverage, for instance, went out of its way to point out that the evangelical surge in the campaign was not anti-Catholic in tone, but pro-constitutional guarantees of personal liberties.

Canadian External Affairs Minister meets with Palestinian leaders in MCCer's living room in Jerusalem

WINNIPEG, Man. — It's not every day that a top-level Canadian official wants to use your living room for a meeting. But that's what happened to Kent and Linda Stucky, Mennonite Central Committee (MCC) workers in the Israeli-occupied West Bank.

The meeting occurred November 26 last year when External Affairs Minister Joe Clark met with moderate Palestinian leaders at the MCC office in East Jerusalem. The request to use the office, which also doubles as the Stucky's home, came from the Canadian Embassy in Israel.

While in Israel Clark emphasized that the issue of a Palestinian homeland must be dealt with in the aftermath of the Persian Gulf crisis.

A report in the Toronto *Globe and Mail* suggested that the MCC office was chosen as the site for the talks because it was "neutral ground." A spokesperson at External Affairs added that the MCC office was also chosen because of MCC's reputation for seeking "Justice and fairness" for the Palestinians.

Kent Stucky, speaking from his home in East Jerusalem, said that the Canadian Embassy's request to use the MCC office "shows their support for the work of MCC here. My impression is that the Canadian government feels very supportive of MCC's activities and concerns in the West Bank."

He went on to say that the embassy staff have "clearly articulated" their support for MCC's work among the Palestinian people.

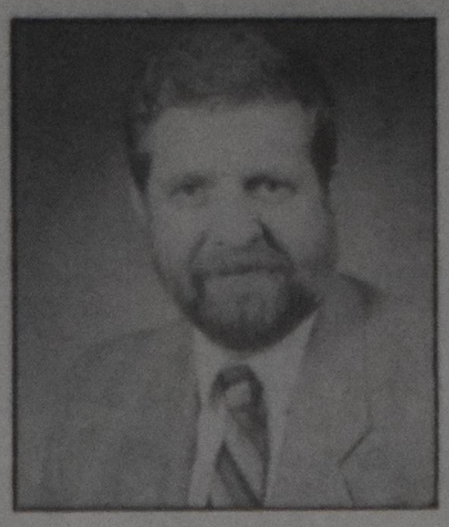
A news conference following the meeting was held in the Stucky's yard.

MCC has been serving in the West Bank since 1950.

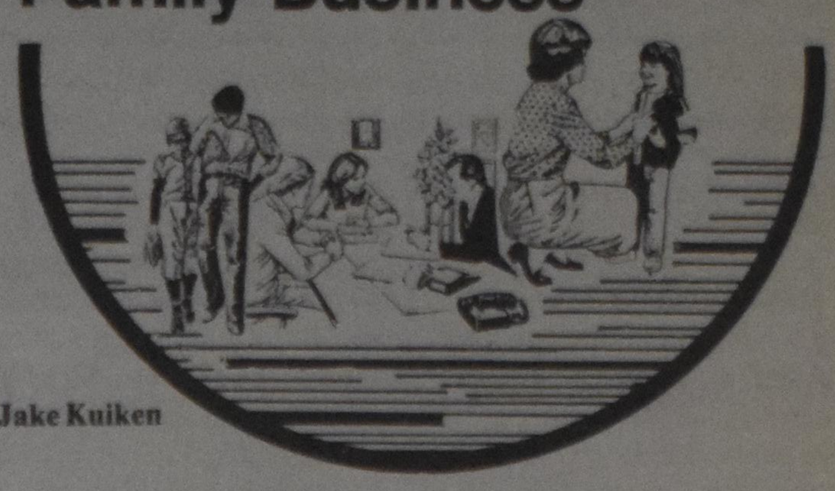
CHRISTIAN COUNSELLING SERVICES
Suite 1901, 20 Eglinton Ave. W.
Toronto, ON M4R 1K8
(416) 489-3350

Marriage & family counselling
Individual & group therapy
Vocational assessments
Seminars & workshops
Conflict mediation to business
Accredited AAMFT supervision for marriage and family therapists
CAPE supervision

THERAPISTS:
William Cooke, John Geeza, Francis Martin, Don Moncrieff, Bruce Twining, Mary VanderVennen, Ken Van Wyk, Rod Wilson



Jake Kuiken



The politics of *gerrymandering*

The origin of the pejorative term *gerrymander* dates back 180 years to the skullduggery of an American governor from Massachusetts named Elbridge Gerry. In 1812 Governor Gerry signed a bill giving the Republican Party an unfair advantage by re-arranging the electoral district boundaries.

The advantage was needed to ensure that Republicans could hold onto the reins of power. So Governor Gerry designed the boundaries in a way that lumped together into a small number of very large districts supporters who favoured the opposition. On the other hand, supporters of the Republicans were distributed in a large number of small districts to ensure a return to power.

An opponent of the Governor thought that one of the districts had the shape of a salamander. Some wit is to have responded, "No, better call it a *gerrymander!*"

Alive and well!

Recently, the courts in British Columbia told the conservative Social Credit government to change some of its electoral boundaries so that the weight of individual votes would all be given a similar value and distributed more evenly among the regions of the province.

In Alberta too, gerrymandering is alive and well. The recently approved Electoral Boundaries Commission Act provides a mechanism for the Conservatives to re-arrange the electoral map of the province in their own favour. A court challenge is likely if, as expected, the rural, largely Conservative ridings end-up with only half the voters of the urban, largely non-Conservative ridings.

The new kid on the block

Apparently a small number of Christian Reformed Church (CRC) councils are joining the gerrymandering in anticipation of a decision the church's Synod of 1992 is expected to make. Not satisfied that the rules to which they have agreed will forever enshrine their view in the church order, the process is conveniently being altered to suit a specific ideological objective.

In what is expected to be a controversial decision regarding women's eligibility for all church offices, "creative" solutions are being developed to ensure a desired outcome. Some councils, I'm told, have already decided not to deal with the issue for at least five years, conveniently ignoring that not deciding is to have decided! Others have arbitrarily precluded the need for ratification by proceeding to implementation.

Still other councils have already pre-judged the outcome by proclaiming a readiness to leave the denomination unless the status quo is maintained. But perhaps most interesting is the decision by a local council that a two-thirds majority vote of the congregation will be required in order to act on the anticipated ratification of the 1990 synodical decision.

Typically the argument for a two-thirds majority goes like this: The decision to open all church offices to women is a very "serious weighty matter." It has the potential to be divisive because of views strongly held on both sides. In order to minimize the disruption and, since it is a change from the traditional position, a substantial majority is required before taking action. Only a favourable vote of at least two-thirds meets the requirement.

Ostensibly this initiative is being taken out of concern for congregational well-being. However, there's something inherently disturbing about such a requirement when it's conveniently invoked by those who object to the ratification and fear the loss of control.

Leadership by minority rule?

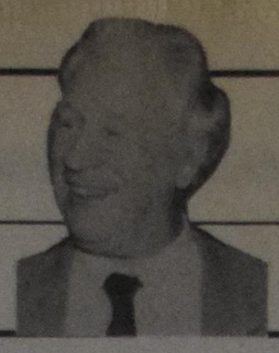
Disregarding the obvious abdication of responsibility, it's first of all based on an assumption that a minority of one-third is better able to decide the well-being of a congregation than a simple majority. Second, even when based on a "giving and taking of offense" argument, it requires a leap in logic to adopt the position that a minority of one-third should rule a majority of two-thirds on such an important issue. Third, the value of the vote of those supporting the synodical decision is reduced to half that of those opposing the same decision. In other words, it will only take one vote against to equal two votes in favour!

Finally, given the self-perpetuating nature of church councils, it's highly likely that these kinds of decisions will be reinforced annually through the sacrosanct process of selecting suitable nominees to stand for election.

Frankly, I'm not very impressed by any of these pseudo-expressions of concern for unity. Manipulating the rules always exacerbates conflict. So, let's call it what it is: gerrymandering! A naked and unashamed grab for power by a vocal and moribund minority!

Jake Kuiken is a registered social worker who lives and works in Calgary.

Pressreview



Carl D. Tuyl

With all the world Canadians watched the international scene with increasing pessimism. "The Clock Ticks Toward War" headlined the *Ottawa Sun*. Following the failure of the Geneva talks, U.N. Secretary-General Javier Perez de Cuellar went to Baghdad in an 11 o'clock effort to prevent bloodshed. External Affairs Minister Joe Clark delivered a letter from our prime minister at the U.N. headquarters. All with all chances for peace do not appear to be very substantial.

★ ★ ★

The Revenue Minister, our national tax collector, proudly concluded that the introduction of the GST had caused no chaos in the land. He probably did not get his paper delivered. On the international GST stage we can report that in Sweden the tax reached the 25 per cent level on January 1 of this year. In France an individual serving of meat pie, hot or cold, is taxable until 2 o'clock in the afternoon. After that it is tax-free. There is a sort of weird logic to this: until 2 o'clock you might be tempted to have the pie for lunch which would make it a restaurant meal. And anybody who eats in restaurants deserves to be taxed. *Non?* After 2 o'clock you'll be taking that pie home at which point it becomes groceries. Voila! And lest you ridicule the French logic take note of the fact that here in the True North salted peanuts are GST-ed and unsalted peanuts are tax-free.

★ ★ ★

British Columbia Premier Bill VanderZalm, in this column a.k.a. Wilhelmus Maria, has persuaded the Esquimalt-Metchosin Social Credit riding executive to cancel support for a review of his leadership. That decision drops to 14 the number of ridings planning meetings to discuss VanderZalm's leadership. Fourteen to go!

★ ★ ★

The Saskatchewan government is cutting 600 jobs and holding all civil servants' salary raises to four per cent this year as a result of a massive re-organization announced by Premier Grant Devine. The belts are tightened from sea to sea.

★ ★ ★

Somewhere I read an ad in which Ontario Hydro offered $1,250,000 in bonds at 10 7/8 per cent interest. The ad was dated January 1991. Just as I was about to buy the whole bunch I read in small letters on top of the ad: "These securities having been sold, this announcement appears as a matter of record only." Somebody was ahead of me.

★ ★ ★

Radio Canada's French broadcast traditionally presents a funny New Year's Eve show in which the artists poke fun at Quebec's celebrities. Parizeau was presented as King Jacques I but the show refrained from taking shots at Bourassa in deference to his recent illness. The Premier is expected back in his office very soon.

★ ★ ★

Should any reader want to voice his or her opinion on the future of our country, you could invite yourself to speak to the Spicer committee by calling 1-800-66-FORUM; or if you want to write the address is: Post Office Box 1991, Station "B," Ottawa, K1P 1A2. They are eagerly inviting and awaiting your contribution to the national debate.

★ ★ ★

While the world watches the Gulf situation deteriorate hunger stalks many African countries again. The United Nations World Food Program says that more than 20 million Africans will depend on food aid this year. That announcement should at least share front page with news about the impending war. We are also involved in a war against famine.

★ ★ ★

Andrew Rafalat is Pizza Hut's regional director for the Soviet Union and Eastern Europe. He lives in Moscow and drives a 1989 Toyota Land Cruiser. The nearest garage for any service beyond an oil change is in Helsinki, 1,300 kilometres down the road. That's a long way for antifreeze, isn't it?

★ ★ ★

The Soviet army is hunting Lithuanian draft dodgers who have gone into hiding. A whole division of paratroopers are involved in the hunt. The army is conducting raids in the cities and villages and invades the houses of suspected army-refugees. It sounds all too familiar to me.

★ ★ ★

There was another coup in Haiti, but the army restored the order which is a hopeful sign for that poverty stricken island. There was also a coup in Suriname where Lieut.-Colonel Desi Bouterse sent the lawfully elected government of Mr. Shankar home. Bouterse installed a figure-head president with a puppet prime minister. Bouterse's complaint was that Ramsewak Shankar had not protested forcefully enough when Durch authorities did not allow Bouterse to disembark when his flight stopped over at Amsterdam. The Dutch government has stopped all aid programs for Suriname.

★ ★ ★

The U.S. Environmental Protection Agency will spend $210,000 on a three-year study to determine the effects of cow belches on global warming. Perhaps the scientists who will conduct the study could also pay attention to the hot air that emanates from the world's legislative bodies. Some sermons, too, might qualify to be included in the study. There are some that do indeed contribute to global warming.

★ ★ ★

Britain's new prime minister, John Major, gets this week's first prize for honesty and avoidance of gobbledygook and political obfuscation. Said Mr. Major: "Unemployment is going to rise and I do not know precisely when it will come down." A refreshing change from politicians who wrap themselves in omniscience.

★ ★ ★

Sometimes I am asked to enliven certain occasions with my profound observations of human nature. At one such an occasion I asked the Madame chairperson how long I should speak. Her answer still brings a chuckle to my mind. She answered: "Speak as long as you want, Reverend, but we go home at 9:30." Maybe that chairperson should share this week's prize for honesty with Britain's prime minister.

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator.

Attention: All C.C. Subscribers and Advertisers

New rates effective Jan. 1, 1991 (impact of GST)

The Goods and Services Tax has become law. The new rates shown below, **effective Jan. 1, 1991,** reflect both the impact of the 7% GST as well as an adjustment for inflation and cost increases.

SUBSCRIBERS: New rates effective Jan. 1, 1991:

	Canadian Subscribers (7% GST is included)	U.S. Subscribers (GST free)
6 months	$21.25 Cdn.	$18.00 U.S.
1 year	$37.50 Cdn.	$32.00 U.S.
2 years	$70.00 Cdn.	$60.00 U.S.
3 years	$105.00 Cdn.	$90.00 U.S.

Overseas rates:

Airmail	$125.00
Surface	$70.00

ADVERTISERS: New rates effective Jan. 1, 1991:

Classifieds: Special occasions (up to six column inches)

	Price includes 7% GST
Births	$35.00
Marriages/Engagements	$40.00
Anniversaries (1 column)	$45.00
Anniversaries (2 columns)	$90.00
Obituaries	$45.00
Notes of thanks	$35.00
Birthday wishes	$35.00
Charge for extra length (over 6")	$13.50 per column inch

Classifieds: General information:

	Price includes 7% GST
Classifieds other than above	$13.50 per column inch
Photo added	$25.00 extra
Letter under file (box) number	$35.00 extra
Minimum fee	$25.00

Display Advertising

Basic per column inch rate	$12.50 p.c.i. plus 7% GST
Per agate line rate	$ 0.89 p.a.l. plus 7% GST

NOTE: Except for GST, these rates have not been increased.

Stan de Jong
Manager

AMSTERDAM

Fall/Winter Special Returns

$ Very Low

SUMMER CHARTER PRICES

VIA:
MARTINAIR HOLLAND
NOW AVAILABLE
(CALL FOR DETAILS)

It's our "RUBY"

40th Anniversary!

We thank all our clients and pledge continued top-notch service and fares for the future.

VALENTINE TRAVEL
(416) 324-3330
1-800-268-6144 (Ontario)
Fax (416) 513-0198
3100 Steeles Ave. E., Ste. 604, Markham, ON L3R 8T3

Commentary

The value of questioning

Calvinist Contact

An independent Christian weekly that seeks to proclaim the truth, care and rule of Jesus Christ.

Calvinist Contact:
(ISSN0410-3882) is published by
Calvinist Contact Publishing Limited,
261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel: (416) 682-8311 FAX: (416) 682-8313
Office hours: 8:15 a.m. - 4:15 p.m.

Editor (on sabbatical):
Bert Witvoet

General Manager:
Stan de Jong

Acting Editor:
Marian Van Til

Assistant Editor:
Robert Vander Vennen

Editorial Assistant:
Alison de Groot

Regular Contributors:
Paul DeGroot, Stan de Jong, Anne Hutten, Reinder J. Klein, Angela Terpstra, Nandy Heule

Accounting:
Amy Van Dokkumburg

Advertising:
Suzanna Brasz

Circulation & Mailing:
Grace Bowman

Layout & Design:
Cecilia van Wylick

Typesetting:
Kim Yungblut

Proofreading:
Willy Suk-Kleer

Editorial Advisory Board:
Robert Bernhardt, Sam Da Silva, Peter De Bruyne, Robert DeMoor, Margaret Griffioen-Drenth, Anne Hutten, Judy Knoops, Nicholas B. Knoppers, Jacob Kuntz, Heather Looy, William Van Huizen.

Publication dates:
Calvinist Contact is published weekly on Fridays except for **July 5, 19, Aug. 2, 9 and Dec. 27,** by Calvinist Contact Publishing Limited, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

Canada mail:
Second class mail registration #0451. Postage paid at St. Catharines, Ontario. Postmaster: Send address changes to *Calvinist Contact*, 261 Martindale Rd., Unit 4, St. Catharines, ON L2W 1A1.

U.S. mail:
Calvinist Contact (USPS 518-090).
Second class postage paid at Lewiston, NY 14092. Send address changes to *Calvinist Contact*, Box 110, Lewiston, NY 14092.

Advertising:
Display advertising deadline is Wednesday at 8:30 a.m. of the preceding week. Classified advertising deadline is Thursday at 8:30 a.m. for the next week's issue. See classified pages.
The publication of comments, opinions or advertising does not imply agreement or endorsement by either *Calvinist Contact* or Calvinist Contact Publishing Limited.
Printed in Canada.

Subscriptions	Canada (GST included)	United States (GST free)
Six months	$21.25	$18.00
One year	$37.50	$32.00
Two years	$70.00	$60.00
Three years	$105.00	$90.00
Overseas: $125.00 airmail		$70.00 surface mail

261 Martindale Rd., Unit 4,
St. Catharines, ON L2W 1A1
Tel.: (416) 682-8311 or FAX: (416) 682-8313

True learning doesn't only allow us to know more; it also lets us know less. It exposes many imposters in our thinking that masquerade as knowledge but are only naive assumptions. That result of education distresses many parents who feel that they have wasted their tuition dollars because junior comes home from college or seminary with a lot more questions than answers on the important issues of life. It especially scares them when their budding young scientist places the book of creation next to the Holy Book and wonders how these sources of knowledge really fit together on such matters as the origins of the universe and the development of humankind.

Often at the core of this anxiety lies a fear that such questioning will nibble away the very foundations and roots of our faith. Casting doubt on a "young" universe or a worldwide flood immediately raises the spectre of a domino effect: of a series of cascading denials of what the Bible says that ultimately discredits God's Word and tears the heart out of our faith. Question the length of a creation day and chances are that irrefutable logic will also make you throw out the incarnation, the resurrection and the ascension of Christ.

Faith so easily eroded?

But is that anxiety warranted? Will our questions and doubts really lead us on the path to unbelief? Is our faith so shaky that it cannot withstand some thorough searching and researching?

I firmly deny it. Let our students and our professors poke and prod. Let them question and test. Let them dig and gaze and analyse and hypothesize. Our faith has Rock-solidly stood those tests for millennia and will continue to do so unmoved until Jesus returns. As long as Christ-followers will express their questions and doubts openly and conscientiously chase them down, they will always bump into God's Truth and that Truth will set them free. It will lead them into ever greater confidence and faith in the (re)creative Word of God. Not even Galileo's doubts about an earth-centred universe could pull the plug on Christianity — just on those little-faiths who felt they needed to shore it up with their own puny defences, condemnations and piously self-righteous brands of terrorism.

Word and interpretation

Telescopes and geologists' chisels do not chip away at the Word of God itself, only our interpretation of it. Let's remember that. The Bible is the God-breathed, unfailing and completely reliable guide for our faith and life. But our interpretation of it is weak and fallible, clouded by ignorance and misunderstanding. In all humility we confess that this rich treasure of God's holy Word resides in fragile, imperfect earthen vessels.

This has serious implications for a budding science whiz. Her first impulse at comparing her naive reading of Scripture with the so-called "facts" of biology or cosmology is to conclude that the Bible must be wrong. Only when she thinks through her dilemma does she discover that what is wrong is not the Bible itself, but the way she understood what the Bible said. Her own *assumptions* were wrong. And this enriches her reading of the Bible because she becomes just a bit clearer on what the Bible itself really intends to communicate to her and how she can listen more obediently to its God-intended message.

There's nothing scary about that at all! All such fears are drowned out by the overwhelming flood of biblical-historical evidence that a Man who was murdered, physically walked out of a rich man's grave three days later very much alive. We can leave our haunting fears of a domino effect safely behind in the unshakable reality of that empty tomb.

Creation and interpretation

This does not mean, of course, that every time we see some incongruity between the results of science and what the Bible says, we must hurriedly scramble to adjust our reading of Scripture. Our interpretation of the world and the facts is as much a fallible human enterprise as our interpretation of Scripture. Often we have big problems even identifying what the facts are.

True scientists readily admit that. Especially when they try to sketch for us the big picture of how the universe began or how human life came about they remind us that all they can give us is an educated guess, nothing more, nothing less.

Scientists were not there when God made and shaped the universe. They did not have their cameras rolling. They cannot repeat these events in the lab either to prove that their theory is the right one. Nor have they found a way to fit all the pieces of the puzzle together. So the jury is still out on "big bangs," "grand unified theories," and "missing links," and will be for a long time to come.

What was, was

I conclude from this that what actually happened long ago happened the way it happened and no amount of scientific dogmatism or ecclesiastical bullying is going to change that. God has left lots of evidence lying around to give us some idea of how he put it all together. Most of what we've found so far fits hand-in-glove with what the Bible tells us. Some of it doesn't. Where that happens we need to ask TWO questions:

1) Have I got my facts straight and am I interpreting them correctly?

2) Have I read my Bible carefully enough or does my interpretation twist and distort the Word to make it say what it does not intend to say?

A happy task

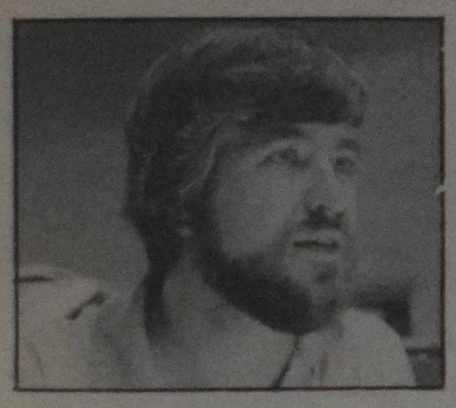
Comparing our interpretation of the world with that of the Scriptures should remain good, healthy, God-glorifying fun. We who involved ourselves in the Bible/science ruckus should not ruin that joy of discovery by shouting each other down or writing each other off. What's at stake in this debate is NOT the credibility of the Bible. Just our own.

Bob De Moor

Bob De Moor is pastor of First Christian Reformed Church, Langley, B.C.

Longer Letter

JUST A MOMENT/HERMAN PRAAMSMA



"Si vis pacem, para bellum" ("If you want peace, prepare for war")
Latin Proverb

War in the Persian Gulf seems imminent. The latest reports are not encouraging. Saddam Hussein and the rest of the world, led by George Bush, are on a collision course. The facts seem straightforward: Iraq has taken over Kuwait in an act of naked aggression and has, by all accounts from that unhappy country, behaved bestially in the illegally occupied territory. The nations of the world have said, "We will not tolerate this — get out!" And they added the words, "Or else!" and backed them up by massing in Saudi Arabia the most potent army this planet has ever seen, poised to throw the aggressor back.

I am, surely, not telling you anything new. You also know as well as I do that all Christians join sensible people everywhere in hoping and praying for peace and justice instead of war. No one in their right mind wants to see the horror of war unleashed over the Middle East and terrorism stepped up in the rest of the globe. No one revels in war unless they're demented. No one, unless he or she is a lost soul, considers oil of more importance than human lives.

All these things are understandable. But what greatly puzzles me is the position taken by not a few people in our nation, in the political arena and among the leadership of some of the churches; the position that somehow America is doing something illegal or immoral in the Middle East and that Canada is somehow being duped into going along with their Yankee masters.

Combat fascism

What a strange and warped view of reality! It is tantamount to saying that Chamberlain had it right all along, that Hitler was a much misunderstood figure and that imperialistic America led their toadies in a totally unnecessary invasion of Europe, sticking in their noses where it wasn't wanted.

What really amazes me also is that Canadian veterans don't rise up in indignation at the strange sounds coming from those who seemingly are willing to put up with the fascist annexation of Kuwait and who pass this spinelessness off as great wisdom. If anyone knows our veterans as well as the many Canadians who came to these shores from Europe after the last World War do, that peace is never cheap, that war is hell and that no one wants to die for nothing.

But they know as well that appeasement of aggression and the toleration of atrocities is immoral. To deny that is to deny the sacrifices good people have made in the cause of freedom and to negate the truly world-wide recognition that something is rotten in Iraq.

May God answer our prayers for peace and lead us in the way of justice so that this threatening spectre in the Middle East may become a paradigm for resolving problems in a world no longer willing to put up with tyrants, on the left or the right, who live out their deadly fantasies at the expense of their neighbours.

Herman Praamsma is co-pastor of Second Christian Reformed Church, Brampton, Ont.

BEYOND BELIEF

WE FORGOT THE TIME CHANGE AND CAME TO CHURCH AN HOUR EARLY. NO ONE WAS HERE.
MY POOR HUSBAND GOT HYSTERICAL. HE'S NOW CONVINCED THE RAPTURE'S TAKEN PLACE...
... AND WE'RE THE ONES LEFT BEHIND.

'Thoughts on Genesis': a dialogue between Al Wolters and Howard J. Van Till

Distinct but not separate

In his "Thoughts on Genesis" (Dec. 14, 1990) Professor Al Wolters characterizes my work as calling for a "rather strict separation of science and religion and an equally strict separation between form and content in the Bible." But that is a serious misreading of my approach.

What I wish to encourage is not *separation*, but *distinction*. The limited competence and agenda of the natural sciences must, I believe, be distinguished from (not separated or isolated from) what the Bible reveals about the world that is God's Creation. And our vital concern to assess accurately the varied literary forms of the written Word must, I believe, be distinguished from (not separated or isolated from) our goal of apprehending the content of God's revelation.

Where I have called for recognizing a line of distinction between science and religion and between matters of biblical form and content, Wolters interprets me as having erected an impenetrable wall of separation that isolates one side from the other, thereby forbidding any meaningful relationship. A simple illustration will, however, demonstrate the fallacy of equating distinction with separation or unrelatedness: My wife, Betty, and I are distinct individuals; yet we are intimately related in such a way that to fully know one requires some knowledge of the other.

Wolters also appears to think that my approach to the early chapters of Genesis leads to the conclusion that it is "a mistake to insist on the historicity of these chapters." Once again, this constitutes a serious misreading of my intentions."

In fact, I heartily agree with Wolters that the referent of Genesis 1-11 is real history, but that it is there portrayed artistically in a non-photographic fashion. Enclosed is a copy of my May, 1990, memorandum to the [Calvin College] Board of Trustees, distributed to all church councils last June. Perhaps question and answer #1 will clarify the point I wish to make:

Question 1: *Does my employment of the concept of "primeval history," drawn from the literature of biblical scholarship, exclude or call into question either the "event character" or the revelational meaning of Genesis 1-11?*

Answer: *No, I firmly believe that it does not. Like some other traditional literary genres, primeval history freely employs figurative language and artistic forms of portrayal. However, in substantive contrast to myth, allegory or parable, the subject matter of biblical primeval history is* authentic history. *As I understand and employ the concept, biblical primeval history artistically portrays real history from a theological standpoint. Distinctly different from a chronicle that presents a matter-of-fact list of historical particulars, biblical primeval history focuses our attention on the significance and the revelational meaning of the history that lies beyond the reaches of human memory recall. While authentic and revelationally significant events constitute its subject matter, primeval history provides us with a picture of those events that is in form more like an artistic portrait than a documentary photograph. Neither the event character nor the revelational meaning of that history is, however, excluded or called into question.*

Howard J. Van Till
Dept. of Physics
Calvin College
Grand Rapids, Mich.

My comments on Professor Van Till's views referred exclusively to his book *The Fourth Day*. On the three points at issue, allow me to make the following remarks.

(1) The "rather strict separation of science and religion." For Van Till, "science and religion deal with essentially different categories of questions" (p. 267, *The Fourth Day*). That is the whole point of the general strategy of "categorical complementarity" which Van Till defends in his book. Central to his argument is the separation of the "internal affairs" of the cosmos, including behaviour and history, from its "external relationships," including status and origin. Science deals with the former, religion with the latter (see Table 10-1, p. 198). Consequently he writes that the professional scientific task of astronomers and physicists "requires that their enquiry into the internal affairs of the cosmos be distinguished *and separated* from their views on its status" (p. 210), and that "scientific theories pertaining to the internal affairs of the material world, like cakes baked according to a recipe, have been *isolated* from those aspects of human activity that reveal the religious commitment of the scientist" (p. 215, my emphases). He explicitly argues that science as he defines it is "religiously neutral" (pp. 208-209).

(2) The "equally strict separation between form and content in the Bible." Van Till makes such a strong contrast between the two that he calls the one human and the other divine (p. 8). He also states explicitly: "We as readers of Scripture must be studiously and prayerfully wise in *separating* the contents (the trustworthy teachings of God) from the vehicle and the packaging. Neglecting that *separation* would be as foolish as attempting to eat a granola bar without removing it from its wrapper or, more absurd yet, without distinguishing it from the truck that delivered it to the store" (pp. 15-16, my emphasis).

(3) My statement that Van Till "seemed to think it a mistake to insist on the historicity of these chapters." I base this largely on the distinction which Van Till makes between Genesis 1-11 and "actual history" (p. 83), and on the fact that history in his scheme belongs to the "internal affairs" of the cosmos, which these chapters supposedly do not address. In my opinion the book is rather ambiguous in dealing with this issue, and certainly does not *insist* on the historicity of these chapters.

I am, of course, delighted that he has since clarified his position on this point.

Al Wolters
Dept. of Religion and Theology
Redeemer College
Ancaster, Ont.

Letters

Blames Christians for CHP's weak showing

The recently printed article "Where, oh where has the CHP gone?" proved inciting rather than insightful. To begin with, the author assesses the Christian Heritage Party using the same criteria too many present-day analysts use as their only guide: opinion polls and electoral success. Of course, part of the CHPs mandate is to contest seats, but a low rating in the polls is no real ground on which to conclude that the CHP cannot serve or is not serving as Canada's responsible alternative. It is Canadians who must realize and admit the need for such alternative government. The CHP is not about to compromise its policies if they do not.

Canadians *are* looking for alternatives, hence the appeal the author refers to of the Reform Party and the Bloc Quebecois. To compare parties on the basis of numbers is irrelevant. What should be contrasted, but was left unsaid, is the CHP's uncompromising commitment to biblical principle over against political emotion and its dedication to Canada as a nation rather than to one region only.

Most of the CHP's problems as described in the article, including inadequate finances and low membership totals, must be attributed in large part to the attitude of Canadians in general and Christians in particular. It is they who must be raised from a stupor, either believing that a Christian witness is not needed in the political arena or failing to commit themselves to the work that must be done before such a witness can be felt there.

Of course the CHP is not perfect. But its supporters also have the best opportunity to shape and direct the party in these its early years. God forbid the CHP should be forced along the road of so many other Christian organizations, schools in particular, which have been criticized, often to the point of paralysis, by people who should be their friends until whatever good was intended was lost.

Where has the CHP gone? Deep into the hearts of many dedicated people who weep over the actions of our present government, who love their country and pray God's continued blessing on it, who seek to be true to God's Word and know that it alone can be our life's foundation, politically and otherwise.

Where has the CHP gone? It still stands unashamedly, uncompromisingly as Canada's responsible alternative. The question the CHP must be asking is: where have all God's people gone?

Jacob DeRaadt
Christian Heritage Party
Essex-Kent, Ont.

Bible is clear about how we should view homosexuals and rationalists

It is very hard to understand why so many different opinions exist about [Christians'] position regarding homosexuals. Is the Bible not clear enough about this subject?

The church is not a body to accommodate sin, neither [is it] to be a place for the protection of the sinner. The Body of Christ is only for those who are sorry for their sins and who desire to live a holy life. To determine if something is the result of sinful nature or whether it is the working of the Holy Spirit [one need only compare] the fruits of sinful nature (sexual immorality, impurity and debauchery, idolatry, witchcraft, hatred, discord, jealousy, fits of rage, selfish ambition, dissention, factions and envy, drunkenness, orgies, etc., — Gal. 5:19-21) with those of the Spirit (love, joy, peace, patience, kindness, gentleness, self-control — Gal. 5:22-23).

What about those promoting a so-called "alternate lifestyle"? First, there is no other lifestyle than that of living in the Spirit. Second, the alternate lifestyle idea is not new. The Apostle Paul addressed this matter in his letter to the Corinthians saying that "neither the sexually immoral nor idolaters nor male prostitutes nor homosexual offenders nor thieves nor the greedy nor drunkards nor slanderers will inherit the Kingdom of God (I Cor. 6:9-10).

Expel the wicked

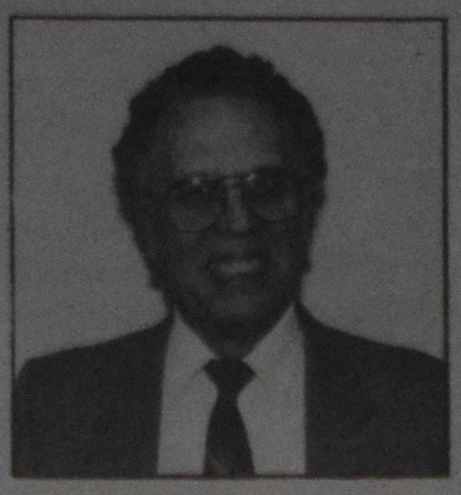
In four verses in I Cor. 5 Paul commands: "Expel the wicked men from among you." Is it not clear enough what must be done with those who live in sin; that is, those who live in sin knowingly and willfully?

... The problem is that nowadays many of our so-called Christian leaders or scientists do not indeed "acknowledge God in all their ways" and thereby "lean on their own understanding." Their rationalistic thinking is ruling their lives .... If anyone is not willing to become submissive to the Word of God he [or she] is a seducer and the truth is not in him [or her].

Many articles I have read in *Calvinist Contact* come from the pen of rationalists, people who think that they have wisdom; but the Bible calls them fools. By this all the authority of Scripture is severely undermined and the reader led astray.

I hope that *Calvinist Contact* in this new year may be able to attract many godly men [and women] who are led by the Spirit of God. May the Lord bless you and your paper.

Ralph A. Siebring
Kelowna, B.C.



In and around the workplace

Ed Vanderkloet

Job qualifications and faith commitments

The difference between the church and, say, a factory is not only that the work done in the church pertains mostly to worship, whereas in the factory it is the manufacturing process that counts. True, that's a very important distinction, but no more important than, for instance, the difference between a lumbercamp and a hospital.

What really distinguishes the church from the manufacturing plant is that the church is first of all a faith community in which the economic aspect is of secondary importance. The factory, however, is in the first place a work community in which the economic dimension plays the most important role. This does not mean that dollars and cents can be ignored in church life or that faith has no place in the factory. But the distinction remains and has wide-ranging ramifications for how we deal with labour relations in both.

The difference springs to the fore in the adjectives we use to describe the workplace. We speak of the Christian church (or the Christian school) but we never use that adjective for the company. Imagine, Acme's Christian Tool & Die Shop Inc. After all, what's so Christian about making tools and dies?

Faith can't be basis for hiring, firing

That's why faith or religious adherence cannot be the determining factor when it comes to hiring (or firing) an employee at the factory, while in the church it certainly is. An electrician's or engineer's qualifications for the job do not depend on his or her faith commitment. As long as that person agrees to the basic principles of the company (such as good workmanship, customer relations, labour relations, concern for fellow workers, etc., his or her religious convictions are of little or no consequence. Even his or her conduct outside the workplace cannot be a reason for discipline or discharge, unless such conduct (or misconduct) unfavourably affects the employee's work performance. We don't discipline an employee because she drinks too much or because he mistreats his wife and children as long as the person's work performance doesn't suffer.

In the church or the school on the other hand, such misbehaviour matters an awful lot simply because within a faith community it flies in the face of everything for which that community stands.

But that is not the whole story. As I already indicated, the faith aspect is not altogether absent from the workplace. In fact, it is very prominent in determining the direction of the company (in how it treats its customers, its employees, the environment, etc.) and any employee who refuses to abide by those company goals may find him- or herself the subject of discipline.

Similarly, a Christian school (about the church I hope to write next month) must remember first, that an applicant for a job not only be judged on his or her faith commitment but also on qualifications and, second, that there are several jobs in the school (especially in large schools such as colleges) where job qualifications are more relevant than faith commitment.

Let me finish with elaborating on that last point. It goes without saying that those in positions of leadership of a Christian institution of learning (faculty members, principals, etc.) must be wholehearted supporters of Christian education and adhere to the faith on which the school is founded. But does this requirement also apply to all kinds of support staff, people who do not occupy leadership positions? Why should the office clerk, the cleaning staff, the cafeteria employees or the person who looks after the school grounds also be confessing Christians, devoted to the principle of Christian education?

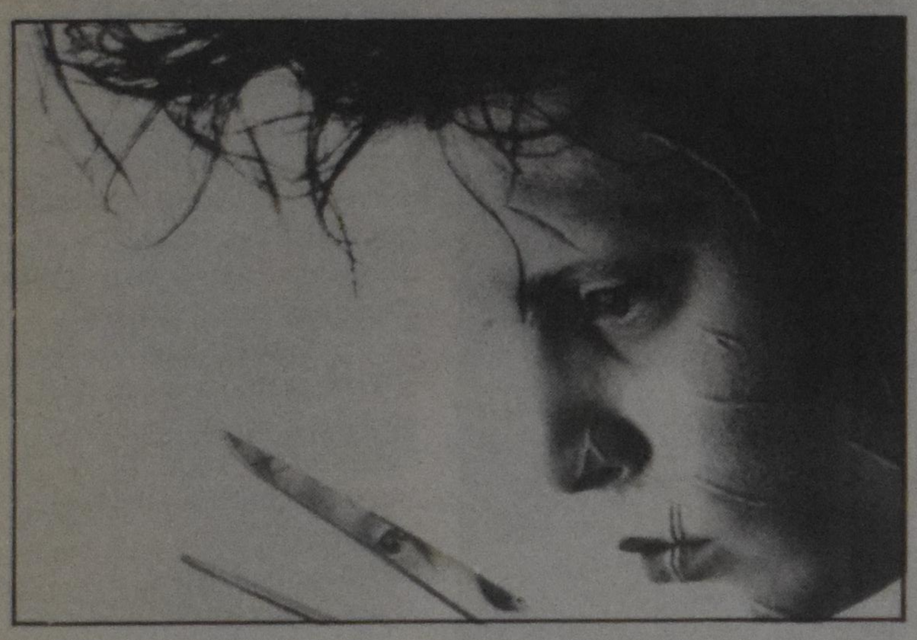
Please don't write this column off as an exercise in theoretical hairsplitting. It isn't! Again, let me make my point clear with an example. As a CLAC representative I once negotiated with an employer (an operator of a sand and gravel pit) who insisted on only hiring people who subscribed to the Reformed "Three Forms of Unity" and who wanted these creeds mentioned in the collective agreement. My arguments that such a clause was simply inappropriate (why should a backhoe operator be disqualified if he didn't like the *Heidelberg Catechism?)* were unconvincing to the employer. Even when I pointed out that his own ads in the newspaper were just as "secular" as those of other firms, and that he sold his products to anyone who came along cut no ice with him. He only relented when I told him that such a requirement was unlawful and left him wide open to prosecution in the courts.

But the same argument applies to a Christian institution of learning which insists that commitment to certain principles or creeds is a requirement for work in the kitchen or on the school grounds. We may ask such adherence only when it is germaine to the job (for example, teaching staff) but not when one's personal faith commitment has little or no direct bearing on the work concerned.

Ed Vanderkloet is a national representative for the Christian Labour Association of Canada.

Cinema summaries

Marian Van Til



Edward Scissorhands

Rated PG
Stars Johnny Depp, Winona Ryder, Dianne Wiest, Anthony Michael Hall, Alan Arkin, Vincent Price
Directed and co-written, co-produced by Tim Burton

If you've seen glimpses of the television or theatre previews of *Edward Scissorhands* you may think that it's just another teen horror flick: it features a young man with midnight black, spiky hair, a bloodless complexion, punk-like and metal-studded leather clothes and monstrously large scissor-like pincers for hands.

But this isn't a horror picture at all; rather, it's a kind of modern fairy tale satire about the (California) suburbia of about 20 years ago. It's also a parable about human nature — about how we treat those who are different than we, about jumping to conclusions and judging people, about materialism and whether our hospitality is real or is based on keeping up with the Joneses.

Because this movie is all those things, viewers must suspend disbelief and not expect it all to make logical sense — the moral of the story is what's important here.

Edward is a creation of an eccentric old inventor (Vincent Price) who dies before he can finish his "son" by giving him a real pair of hands. When Mrs. Boggs, a good-hearted and intrepid Avon lady (Dianne Wiest) stops by the mountain-top castle at the end of her street (that castle is one of the story's "illogicalities"), she takes Edward home with her to live with her, her husband, teen-aged daughter and young son.

While Mrs. Boggs is truly hospitable and caring toward Edward and his "handicap," he is fawned over as if a pet by the other neighbourhood housewives — he creatively sculpts their hedges, clips their dogs and cuts their hair — but is just as quickly turned on when perceived as a threat.

Materialism

Director Tim Burton makes this suburban setting purposely garish: these are crass, materialistic, shallow people so their houses are bright pinks, blues, yellows, greens — as are their cars. The housewives wear gaudily bright colours, brightly dyed hair, curlers. And their interest in their neighbours is purely designed to feed their gossip mills.

Edward is a gentle, sweet-tempered young man, devoid of worldly experience; of course he's also "different" physically, and he's made to pay for both his physical and personality "oddities."

This film has become a surprise hit. Perhaps that's because Edward embodies a seemingly vanished world when people trusted each other, when friends were friends for life, when talk wasn't cheap, and when a person could be guileless or naive without dire consequences. Those qualities of *community* strike a chord with today's urban and suburban viewers, most of whom have become (or had to become) islands unto themselves.

The one irritating and dramatically unnecessary element in this film is the periodic walk-throughs of the neighbourhood religious fanatic who (when she's not playing hymns on her home organ to a background of lit candles) tells the other women that Edward is a friend come from the devil.

Distasteful as that is one can't help but feel, sometimes, that some branches of Christianity have invited such caricature. Not often enough have modern movie audiences seen in Christians' lives that the *true* community, kindness, acceptance and trust for which they long — flow from the Spirit.

The Godfather, Part III

Stars Al Pacino, Andy Garcia, Sofia Coppola, Diane Keaton, Talia Shire, Eli Wallach, Joe Mantegna
Directed by Francis Ford Coppola
Based on characters from the novel by Mario Puzo

The Godfather, Part III is not just another in a rather long line of recent Mafia movies. It is the culmination of the previous *Godfather* films. (They're saying this is the end of the series; we'll see.) The first *Godfather* was a landmark which shocked audiences with its candor and brutality when it appeared in 1972. The second was equally compelling, a rarity among sequels. And then there's this one, at times engaging but somehow missing a heart — or soul.

It could be argued that Mafia dons are not high on the list of those who exhibit great heart or soul, but that doesn't quite get this movie off the hook. The first two *Godfather* films draw the audience in, often despite itself: we instinctively recoil at respectable, church-going family men who are simultaneously murderers, gamblers, extortionists (or who order such things). Yet our very incredulity at such a schizoid existence draws us to look at it with a kind of repulsed fascination.

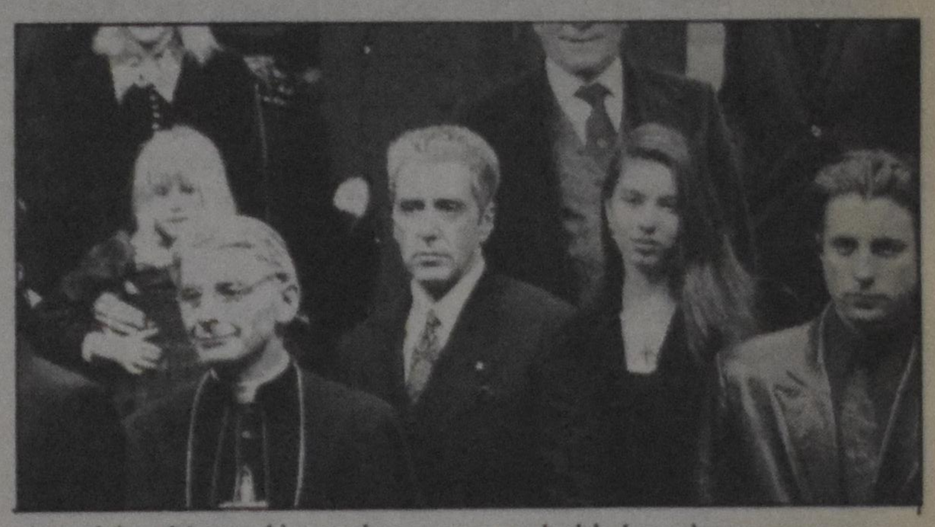
Though at times suspenseful, this film is missing that kind of "draw." The story is picked up in 1979, 20 years after the events in Part II. Michael Corleone (Al Pacino), the late-middle-aged son of original "godfather" Vito Corleone (Marlon Brando) has attempted to go straight. In fact, his severed Mafia ties and legitimatized businesses, from whose profits he has donated $100 million to the Catholic Church, have earned him one of the highest church awards that can be issued to a layperson.

No forgiveness

Michael now wants to cultivate immediate-family ties and die in peace. But when you've been a Mafia don things aren't that simple. Former Mafia cohorts and some highly placed, corrupt church officials sabotage Michael's efforts to be "legitimate." And in the end, it seems, there is no such thing as forgiveness — or forgetting — for a Mafia godfather.

Director Francis Ford Coppola, who admirably directed the first two films, did not seem to be able to decide what he wanted this film to be or do. Pacino's performance as Michael Corleone, too, is muted and mostly anemic. The plot has great dramatic potential which is never realized.

Coppola, an Italian-American Catholic himself, seems fascinated by the way mobsters and his church relate. There is much Catholic imagery, even theology, in the film. The plot, set in the Vatican and Sicily as well as New York, intimately involves the Catholic Church, an unscrupulous archbishop in Rome and other church authorities both honest and dishonest. Yet Coppola seems afraid to do any more than skirt



the spiritual/moral issues he raises.

Barring this film being just another gangster-adventure movie, it could have been a searing character study which delved into the spiritual conflict fermenting within Michael Corleone. His church obviously means a great deal to him at this point in his life though he's convinced he'll never be able to be forgiven for things he's done, including ordering the death of one of his own brothers. Michael rightly asks a cardinal who wants him to confess, "What good is confession if you haven't repented?"

But the film has led us to believe that he *had* repented. What, then, compelled him to go straight? Realistically, would a man like him, so in-bred with the Mafia attitudes and way of life, be truly troubled by the life he's led?

These are some of the intriguing problems into which Coppola and his screenwriters could have probed but chose not to. Such a course would probably have been more difficult, or at least more controversial, than the course actually chosen. But it undoubtedly would have resulted in a better film.

Gangster movies these days are a dime a dozen; but ones which scrutinize life's moral and spiritual dilemmas against the backdrop of the largest worldwide Christian church and our fast-unraveling urban society are rare indeed. Unfortunately, *Godfather, Part III*, while not a total failure, cannot count itself as that rare breed.

Caribbean & Orient
EUROPE
SPRING/SUMMER
from $499
Amsterdam
(some restrictions apply / subject to change)
(416) 224-5211
CALL COLLECT
DCA Travel SERVICE INC
wereld contact
5457 Yonge St.
Willowdale, Ontario
M2N 5S1
Niagara (416) 945-3301
Bradford (705) 456-6341
europe • cruises
Orient • South Pacific • Asia

Church

Marian Van Til, page editor

Religion in review: 1990

Edgar Whisenant, where are you now?

The following are excerpts from "Religion in Review," a year-end editorial feature of the Evangelical Press (EP) News Service. While it touches on global events which affected religion in 1990, it focuses particularly on events in the U.S. because it's written from an American evangelical perspective. As such, it is a commentary which we thought many readers would find interesting if not enlightening. **Ed.**

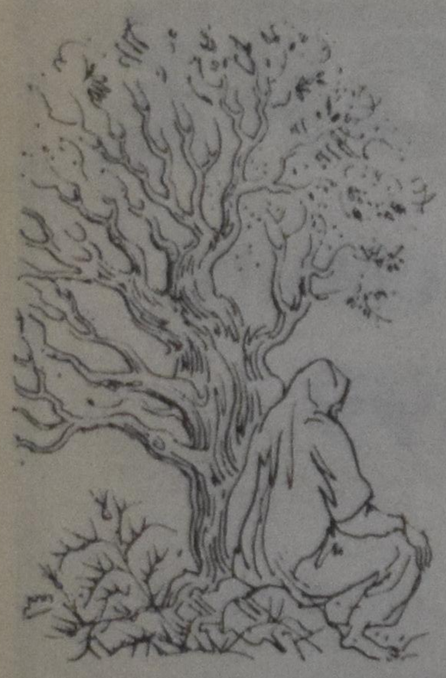
Doug Trouten

In the late 1980s, Arkansas prophecy buff Edgar Whisenant excited Christians with his widely-distributed booklet "88 Reasons Why The Rapture Will Be In 1988." Even more surprising was his follow-up booklet published the next year, explaining that due to an unfortunate error in Edgar's calculations, the Lord would actually be returning for His church in 1989.

He was wrong, of course. Both 1988 and 1989 came and went, while the church stayed right here. We're certainly two years closer to the Lord's return, but it hasn't happened yet.

But the world is an increasingly exciting place to live, and Christians who have been following current events with a newspaper in one hand and a Bible in the other have probably been noticing an increasing similarity between the two. In fact, the 24th chapter of Matthew sounds surprisingly like a review of 1990.

Edgar Whisenant, where are you now?



"And as he sat upon the mount of Olives, the disciples came unto him privately, saying, 'Tell us, when shall these things be? and what [shall be] the sign of thy coming, and of the end of the world?' "

The world hasn't ended yet, but don't tell that to followers of cult leader Elizabeth Clare Prophet, who spent much of 1990 underground, talking about declining planetary karma and taking inventory of dried foods. The cult leader and about 2,000 of her followers built bomb shelters near Yellowstone National Park to prepare for a nuclear war she believed would begin March 15. It didn't.

But there were plenty of other surprises in 1990, things pundits might see as signs of the approaching apocalypse. Lutheran theologian Richard John Neuhaus announced that the Reformation was over, and joined the Catholic Church. The Southern Baptist Foreign Mission Board elected a woman vice-president. An evangelical was chosen to lead the Anglican Church. And after two years of study an Episcopal diocesan task force came to the "surprising" conclusion that the "Bible is the Word of God."

"And Jesus answered and said unto them, Take heed that no man deceive you. For many shall come in my name, saying, I am Christ; and shall deceive many."

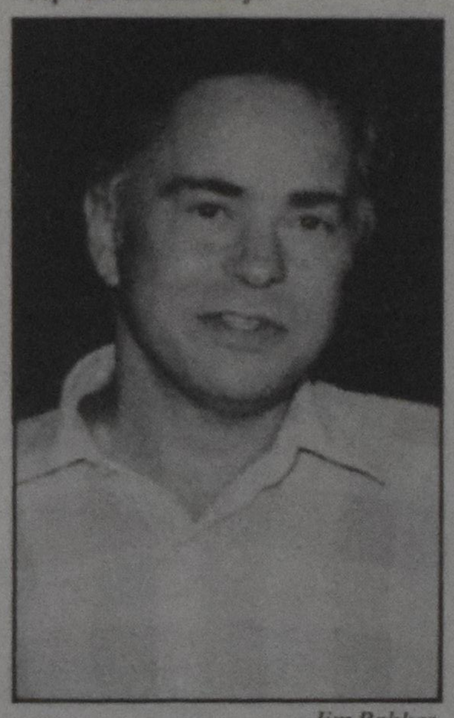
New Zealanders heard rumors of drivers picking up hitch-hiking angels who told them Christ was coming soon. The faithful crowded a church in Colfax, California, this year to see a miraculous vision of the Virgin Mary — or a reflection of sunlight, depending on your point of view. Others flocked to a Greek Orthodox Church in Queens to watch a painting of Saint Irene that reportedly sheds real tears. Christianity doesn't have a corner on this particular market; more than 4,500 Moslems travelled to Leicester, England, recently, making religious pilgrimages to see an eggplant whose seeds spelled the name of Allah. In March, an Asian in Nottingham found a similar vegetable.

The Rev. Sun Myung Moon — who is not a vegetable but is regarded by some as a fruit — chose 1990 to come right out and claim to be the Messiah. At the opening of his Assembly of the World Religions, held in San Francisco in August, Moon spoke of the need for the world to find its "true parent," saying, "This person is the Messiah. To help fulfill this very purpose I have been called upon by God."

The Mormon church doesn't believe Moon is the Messiah, but it does believe in keeping up with the times. Some sacred Mormon rituals were changed in an effort to make the church more acceptable to other faiths and women. The 7.3 million-member cult dropped a temple practice in which women pledged obedience to their husbands, and did away with the portrayal of non-Mormon clergy as servants of Satan.

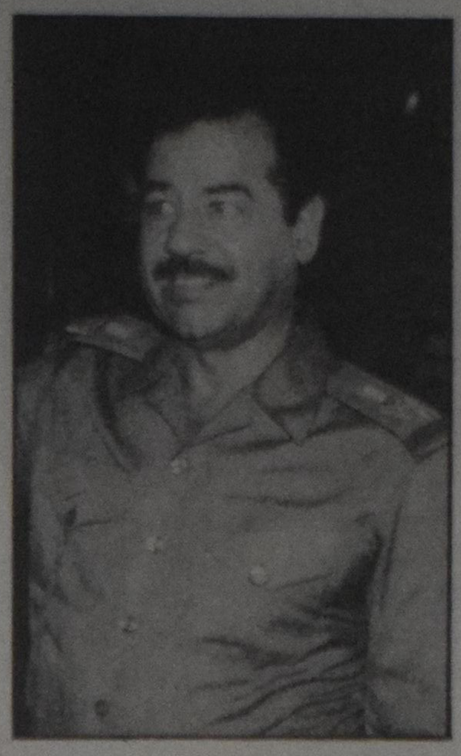
Speaking of servants of Satan, the Procter and Gamble company was once again victimized by false claims that a Procter and Gamble executive had appeared on the Phil Donahue show and admitted his company was in league with Satan. Like the rumour that Madalyn Murray O'Hair is petitioning the U.S. Federal Communications Commission to ban all religious broadcasting, this hoax has been around for years even though there's not a shred of truth to it. In 1990, the Procter and Gamble rumour gave birth to a baby rumour. This one claims that the president of Liz Claiborne fashions appeared on the Oprah Winfrey show and admitted to her company's satanic connections. The popularity of such rumours in 1990 shows that Christians continue to be content to shadow box with imaginary foes while the real enemy stalks the earth like a hungry lion.

On the subject of deception, the year ended with disturbing reports that Nora Lam's ambitious movie project "China Cry" could perhaps be more accurately named "China Lie." Though Lam's supporters say critics are motivated by "jealousy and vendettas," troublesome differences between Lam's version of her life and the recollections of others have called into question her once-respected ministry.



Jim Bakker

The founder of another once-respected ministry, PTL, continued to languish in prison in 1990. In a country where rapists and murderers can be in and out of prison in a decade, Jim Bakker continues to serve a 45-year sentence for overbooking his timeshare condos. Bakker was earning 11 cents an hour cleaning toilets, and that money is being taken by the government to pay a $500,000 fine he owes. When he finishes paying that off, he can begin making payments on a judgment of nearly $130 million won by PTL's "lifetime partners." Bakker's bankrupt Heritage USA retreat was purchased for $42.5 million by San Diego evangelist Morris Cerullo.



Saddam Hussein

"And ye shall hear of wars and rumours of wars: see that ye be not troubled: for all [these things] must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom."

The big news of 1990 was the Persian Gulf. Saddam Hussein did his part for Arab unity in August by unifying Kuwait with Iraq, an action which sent sales of Hal Lindsey's *Late Great Planet Earth* through the roof. Among foreigners trapped in Kuwait during the invasion were Christian missionaries. Some women and children were released by Hussein, a Southern Baptist couple escaped Kuwait by driving through 45 miles of desert in a bullet-riddled car, and all were eventually released when Hussein set his hostages free in a "good will" gesture that still left him out of the running for this year's Nobel Peace Prize.

In response to Iraq's invasion of Kuwait, the U.S. sent a negotiating team of 400,000 military personnel to the region. Most are stationed in Saudi Arabia, the country of Islam's holy city Mecca, and traditionally one of the most religiously repressive Islamic regimes.

U.S. troops have been ordered to avoid giving offense to their Moslem "hosts," and have gone as far as to reclassify chaplains as "morale officers" and forbid the wearing of religious symbols. The Saudis have responded to that sensitivity by denying an entry visa to actress Brooke Shields, who had planned to entertain the troops as part of Bob Hope's USO show.

Saudi Arabia has been one of the world's least evangelized nations, but the troop buildup has led to the greatest influx ever of Bibles and Christians in the region. While Saudi officials have apparently intercepted some Bibles sent by domestic mail, Bibles sent through the military postal system are reportedly being delivered. Religious influence cuts both ways; some U.S. troops have converted to Islam after being exposed to that ancient faith in Saudi Arabia.

Though the visible conflict now pits Iraq against most of the rest of the world, an emerging conflict is the one between Islam and Christianity. Islamic organizations in the U.S. intensified their missionary efforts in 1990. The American Council of Mosques is preparing the way for a nationwide "proclamation crusade," and the U.S.-based Zwemer Institute of Muslim Studies said the fast-growing Islamic faith was having a greater impact in the world's cities than Christianity.

"There shall be famines, and pestilences, and earthquakes, in divers places. All these are the beginning of sorrows."

The giant earthquake that was supposed to rock the Midwestern United States never materialized, but people elsewhere felt the earth move under their feet — including those in the Philippines, where a quake registering 7.7 on the Richter scale struck near Manila. One casualty of that quake was the Christian College of the Philippines, a six-storey structure which collapsed, killing or injuring more than 150.

Children continued to go to bed hungry in 1990, despite the heroic efforts of international relief organizations. Bread for the World called on the nations of the world to free up money for hunger relief by reducing military spending by 60 per cent by the year 2000, but the actions of a certain powermade dictator with a million-man army have put that proposal on the back burner for now.

AIDS continued unchecked in 1990. By the year's end the World Health Organization was calling the spread of sexually transmitted diseases a "global health nightmare." Despite growing evidence that we don't really know all the ways this disease can be transmitted — a dentist reportedly transmitted the disease to a patient while extracting teeth — response to AIDS has continued to concentrate on preventing discrimination against homosexuals, rather than on preventing the spread of AIDS. In July Congress said no to a provision that would have allowed restaurants to transfer AIDS carriers to jobs that did

Continued on page 9 ...

The church in 1990

... continued from page 8.

not involve food handling.

"Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my name's sake."

1990 was a year of religious persecution for Christians around the world.

The Canadian director of the U.S.-based ASSIST ministry was arrested and held without charge in Cuba for four days when he travelled to the country to meet with Cuban religious leaders.

In China, the pastor of the nation's largest house church, Samuel Lam, was arrested and threatened with execution, but later released and told not to preach anymore.

An Assemblies of God pastor in Iran was tortured and executed by the government in a new wave of repression sweeping the land. Particularly vulnerable in the new crackdown are Iranian Christians who have converted from the Moslem faith. The Iranian Bible Society was totally shut down by authorities after steadily increasing government restrictions made it more and more difficult for the Gospel to be spread in Iran.

Three Egyptian Christians who converted from Islam were arrested and imprisoned by the Egyptian government, leading to protests from the organization Christians Concerned for Justice in the Middle East, which cited "clear evidence of an organized plan on the part of Egyptian officials to imprison a group of Egyptian Christians for no other reason than that they are converts from Islam."

In Africa, rebels attacked a World Vision camp in Mali, causing $600,000 in damage and temporarily halting the ministry's relief work in that country. Government forces in Liberia invaded a Lutheran Church compound, killing hundreds of refugees, including women and sleeping children. Most Christian missionaries have fled Liberia; one independent Baptist worker was killed by Liberian government soldiers August 16.

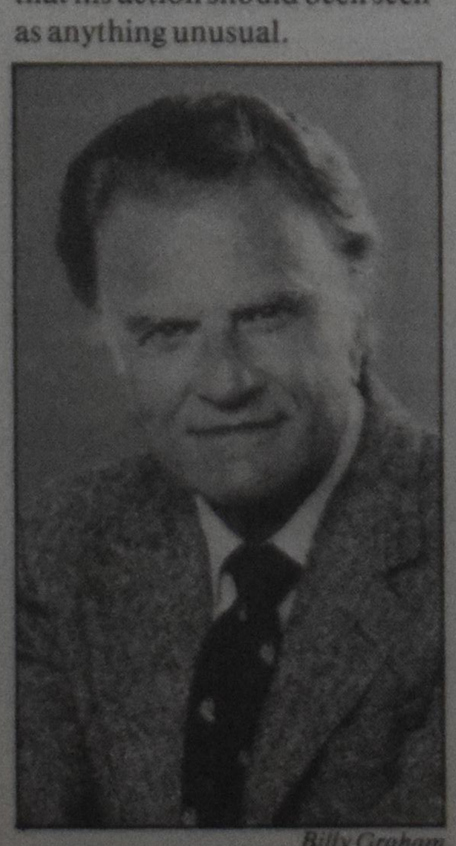
Religious repression eased in some parts of the world. Perhaps most remarkable has been the transformation in the Soviet Bloc nations which once highly restricted religious activity and are now productive mission fields, with people hungry for the Gospel.

The government of Bangladesh reversed a decision to ban a particular version of the Bible. Nepal's government promised a new era of religious freedom. Cambodia opened its borders to Christian missionaries. Religious leaders in Nicaragua reported that they are able to spread the Gospel with greater freedom than ever before. Evangelical Protestants gained the right to teach religion in the public schools of Portugal, a staunchly Roman Catholic nation.

Even Albania, for years the most oppressive, atheistic government in the world, has begun to lighten up. As part of a reform package passed in May by the nation's parliament, "religious propaganda" was dropped from the list of crimes against the state.

The U.S. saw its share of religious intolerance as well. Books by Christian counsellor James Dobson were pulled from a public school library in Mankato, Minnesota, by school officials who cited their "spiritual foundation" as a disqualifying factor. Florida high school students were told they are not allowed to give copies of religious literature to their friends on school property. A Pennsylvania fifth grader was humiliated in front of her peers for choosing "the power of God" as her theme for an assignment on "Power."

In a world where love has grown cold, a story from South Carolina shows that love still burns brightly in the hearts of some. Robertson McQuilkin, longtime president of Columbia Bible College and Seminary, resigned to care for his wife, who is ill with Alzheimer's Disease. Responding to some who suggested that he put his wife in a home and continue with the school, McQuilkin said there could be no question of abandoning his wife to prolong his public ministry. When he married, he explained, he promised to be hers "in sickness and in health, so long as we both shall live." This noble man has stepped out of the public eye to care for his wife, expressing surprise only that his action should been seen as anything unusual.



Billy Graham

"But he that shall endure unto the end, the same shall be saved. And this Gospel of the kingdom shall be preached in all the world for a witness unto all nations."

Evangelist Billy Graham, who does more to spread the Gospel in a year than most people do in a lifetime, bounced back from rib surgery earlier in the year to hold his biggest crusade ever, a Hong Kong-based outreach that brought the Gospel message to an estimated 100 million people. The crusade was broadcast in 48 languages to 30 countries, and enormous crowds responded to the message.

The 72-year-old Graham is scheduled to conduct a similar crusade in Argentina in 1991.

Luis Palau was active in 1990, telling Hindus in India "you were never a cow," telling crowds in Romania that "atheism is dead," and leading souls to Christ in Okinawa and Osaka. Palau has also begun the more thankless task of spreading the Gospel in the U.S., an area he had previously avoided because of the tremendous job done by Graham in his prime.

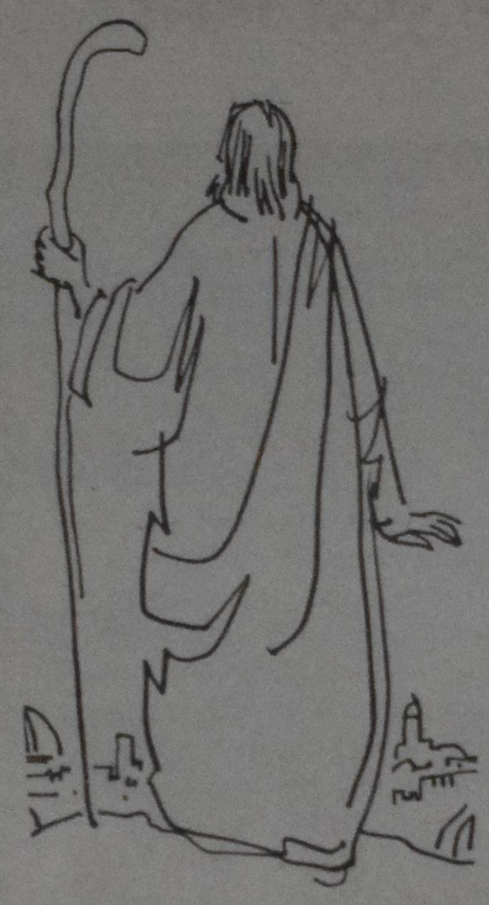
"And then shall the end come."

The end came for a number of well-known religious figures during 1990.

Civil rights leader the Rev. Ralph David Abernathy passed on in 1990, along with Howard Long, known as the father of the NIV, and Constant H. Jacquet Jr., editor of the annual *Yearbook of American and Canadian Churches*.

Educators and scholars who died in 1990 included Bible scholar Dr. A. Berkeley Mickelson, church growth movement founder Dr. Donald Anderson McGavran, and Bible scholar F.F. Bruce, to name a few.

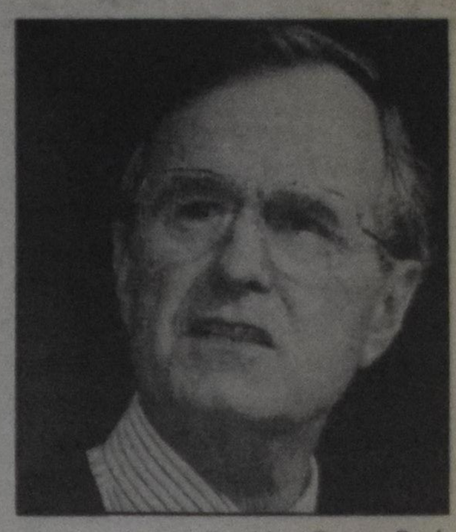
Charles "Rusty" Goodman, of the Happy Goodman Family singing group, passed away in 1990, as did Malcolm Muggeridge, the British media figure who described himself as a "Jesus freak" after his conversion.



kingdom shall be preached in all the world for a witness unto all nations."

Christian rapper Daniel "D-Boy" Rodrigues was shot and killed, as was Stephen White, son of Air Force Brig. Gen. General Jerry White, international president of the Navigators.

Finally, cult leader Bhagwan Shree Rajneesh, who told followers he was God, had a chance to test his theory early in the year when he died of heart failure at age 58.



President George Bush

Conclusion

Are these the end times Jesus spoke of in Matthew 24? Your guess is as good as Edgar Whisenant's. What can be said with certainty is that 1990 brought us one year closer to the Lord's return.

It is also certain that the year held unparalleled opportunities for evangelism, and 1991 promises more of the same. While George Bush and Saddam Hussein are practising for Armageddon, the rest of us can work on preaching "this Gospel of the kingdom ... in all the world for a witness unto all nations."

Doug Trouten is director of the Evangelical Press News Service based in Minneapolis, Minn.

CHRISTIAN STEWARDSHIP SERVICES

Providing counselling in estate planning, will making, insurances, Christian investments, and special giving.

Free of charge — Confidential
Public presentation — Home visits

CSS

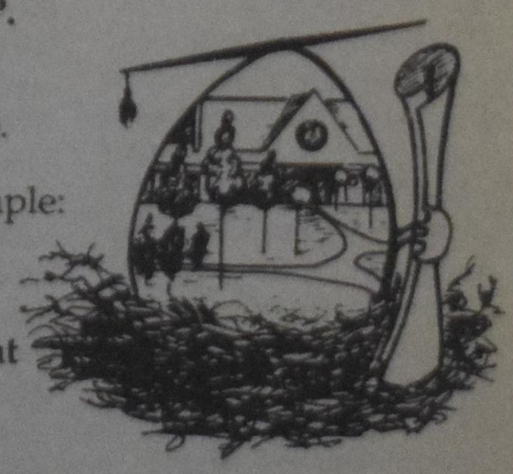
Please write: **CSS**, 455 Spadina Ave., #210, Toronto, ON M5S 2G8
or telephone: **(416) 598-2181**

Your tax sheltered nest egg...
...our campus financing.

1990 and 1991 R.R.S.P. contributions and transfers of existing accounts are welcome.

Arrangements are simple: just write or call -- we will do the rest.

Registered Retirement Savings Plan



Redeemer College
A Christian University College
Ancaster, Ontario L9G 3N6 (416) 648-2131

Attention: C.C. Subscribers (paying 1990 prices)

The GST is now upon us! New subscription rates went into effect **Jan. 1, 1991,** (see the announcement printed elsewhere in this issue). We do, however, continue to receive cheques for renewals or new subscriptions using the old (1990) prices. We must pay GST on all such amounts.

Rather than bill the senders for the difference (between the 1990 and 1991 price), we herewith advise them that their subscriptions will have an **earlier expiry date** than would otherwise be the case. In other words, we will shorten your subscription period to cover the price difference if you send the old amount.

Stan de Jong
Manager

Born again!

Carl D. Tuyl

Waffles! Great big heaping mountains of golden brown waffles with syrup dripping from them. And whipped cream on top. Yes, whipped cream piled on top like snow on Rocky Mountain peaks. That would be the dessert.

I had a bit of trouble making that decision, for there were so many alternatives to consider. What about a whole apple pie? Heated, with brown sugar on top. Or one of those gigantic mocha cakes my mother used to make. I had even thought about fruit, but that would not be sufficiently satisfying.

Like every other night I had had great difficulty in determining the dinner menu. So many options! Pork chops with sauerkraut, or thick smoked sausages, or pea soup with a quarter of a smoked ham settled at the bottom of the pan like gold waiting to be mined. I had finally settled on balls of delicately spiced and fried lean hamburger with a mustard sauce, cauliflower and tiny boiled potatoes. The smell of the food came powerfully into my senses like music from too-loud speakers.

The choice of beverage was easy. No hour-long deliberation on that score. Simply a keg of Heineken. Not one of those aluminum ones, but the old-fashioned kind. One of those wooden barrels. Men who wore corduroy suits with leather patches on their shoulders used to deliver them. They screwed the tap into the barrel and drew a glas to check the quality. I had seen them do it at family occasions when all my uncles and aunts got together for some celebration or other.

It took a while to get everything prepared. I followed the cook-book's instructions almost to the letter, making only slight creative alterations with the spices. I had invited some people to this meal, and we were about to start when ....

"Heraus, du Schweinehund, aus, aus, aus!" The S.S. guard walked passed the bunks screaming, swearing his guttural curses, hitting prisoners with his stick. All of a sudden the barracks were full of the noise of startled people. It was still dark. I wondered what had happened. This cruel waking call usually happened at six o'clock in the morning, when the first light of the day hesitantly stole through the small windows. It was always accompanied by the clanging of a bell. The bell did not sound this time. This was no ordinary morning parade. The angry excitement of the guard told me that something strange was happening.

I was prisoner Number 913 at the Amersfoort concentration camp in the Netherlands. I had been arrested during a night raid in the village where I had been in hiding. At a very short, and for me, almost incomprehensible trial I had been condemned to 20 years of hard labour. I was in only the sixth month of my sentence, and my weight was already down to the point where my bones jutted through my skin. Hunger was a constant pain in my belly. All I could think of was food; at night on my bunk, in fantasy, I prepared these gourmet meals.

The S.S. guard came back to my side of the barracks, hitting people indiscriminately. I was almost dressed. At my arrival at the camp my hair had been shaved and I was supplied with an old army uniform and wooden shoes.

The guard passed my bunk cursing, and yelling, *"Heraus, aus, aus!"* I hastened outside to the parade ground. I knew the place where I was supposed to be. Way back in the last row of my block.

Twice a day the camp population stood at parade to be counted. After the morning bell the day started with quickly washing yourself at one of the cold-water taps, making your bed and getting your tea. Tea was a spoonful of hot water that certainly had had only limited encounters with tea leaves. Soon after that we had to rush out for parade. We stood in rows of 10. Ten sideways and 10 behind each other. Blocks of 100 prisoners.

S.S. soldiers inspected the sorry lot. Usually they found something wrong. A cap too lopsided, someone with fingers not exactly on the seam of the pants, or a look about someone that did not meet with their approval. One of the guards would yell *"Nieder!"* which meant that the whole block of prisoners had to throw themselves to the ground. Whether the ground was dry or wet from rain did not matter.

"Neider!" The guards would walk between the rows and hit anyone who in their opinion was not sufficiently *"nieder."* After they had satisfied themselves that everyone was flat on the ground they yelled *"Auf!"* Hardly on our legs again they would repeat, *"Nieder."*

"Nieder! Auf! Nieder! Auf." Ever faster they would give their commands until they were ready to send the prisoners off to work.

There was something inexpressibly humiliating in this exercise. It sapped one's self-esteem in the same way water will slowly leak through a little crack at the bottom of a container. There were among the prisoners professors, justices and many of Holland's prominent citizens, but upon the yelled command of a few uniformed nobodies they all had to grovel in the dirt.

The evening parade was even more severe. Groups of prisoners returned to the camp. When they passed the gate the guard yelled, *"Mutzen ab!"* The prisoners then passed the guard post with their caps pressed to the seam of their pants, their bald heads turned to the officer at the gate. Inside the gate it was *"Mutzen auf,"* and quickly they took their places in the parade formation.

The dead and wounded were brought in on wheelbarrows. They were the victims of the S.S.'s wrath — beaten to death or maimed into paralysis by continued and crushing torture. Jewish prisoners, in particular, were often singled out for death-inducing cruelties. Neither death nor inability to stand were deemed to be an excuse from evening parade. The prisoners had to be counted and the numbers had to show that nobody had escaped during the day.

Evening parade was also the time when the punishments were meted out for infringements of the rules that had taken place during the day.

Feature

A lot of *"auf"* and *"nieder,"* but also cruel and often deadly beatings in front of the assembled camp population, which in the time of my stay there numbered about 800 people.

A favourite S.S. punishment was the "rose garden." The "rose garden" was a small area enclosed by barbed wire where prisoners so condemned had to stand absolutely motionless till the evening bell, which rang at nine o'clock, relieved them. When someone from lack of strength or sheer exhaustion fell down, he was either kicked up to stand again, or kicked so long that his body had to be removed in a wheelbarrow.

After evening parade, which could take hours, the prisoners went into the barracks where they received "tea" and a piece of bread. Exhaustion brought sleep quickly. In my dreams I would compose exquisite menus of all kinds of delicacies, and I would consume mountainous servings of that wonderful food.

Today's parade, however, was no normal routine parade. There was no *"nieder"* and *"auf"*, but there was interminable counting. Time and again the prisoners in front and at the side of the blocks had to call out their numbers. After all these numbers had been shouted, the S.S. would huddle and come out to start their counting anew. It went on for hours. It became clear that the count did not tally, which would mean only one thing: someone had escaped!

I had often thought about escape. With my bunkmate I had spoken about it in hushed tones. We would wait for a dark night, break one of the small windows, crawl toward the barbed wire parameter of the camp, dig a tunnel underneath the fence and vanish into the woods.

Those plans were as much fantasy as the gourmet meals I cooked up at night. The windows were barred, the barracks were patrolled, and on the guard towers soldiers turned floodlights on the barbed wire fence around the camp. Especially in the first month of our imprisonment we kept devising ever more intricate schemes of escape. We did it with the stubbornness and persistence of a pauper dreaming about unexpected windfalls of riches.

After a few months our dreams of escape had ceased. They had dissipated in the harsh reality of our imprisonment. Silenced into nothingness like a broadcast slowly disappears from your car radio when you travel beyond the station's reach.

Food rather than escape then became our obsession. We told each other stories of memorable dinners. These dinners took on gargantuan proportions in reversed ratio to our sharply increasing hunger. The legendary meals became pure hallucination, like the fantastic stories of sexual conquests told by shy adolescents. Mirages of oases of the crazed, dehydrated desert traveller.

The mixture of humiliation and hunger was as poisonous as any deadly venom. It caused paralysis of the will and it attacked, somewhere in one's being, the will to live. Its first symptom was a sort of gradual withdrawal. The mind or spirit, that mysterious and deep core that makes us human beings, withdrew from the body. It watched the suffering as an uninvolved spectator. It looked at the misery from a safe distance. It constructed an impenetrable fortress into which no one could enter. The prisoner withdrew, not only from suffering but from life itself.

The onset of these symptoms was clearly visible. There would be an empty and hollow staring of the eyes, as if they were focused on some far away, incomprehensible happening. A shuffling gait and sometimes a vague smile on the lips. These people would withdraw from conversations and whatever fellowship was possible. When beaten they would hardly react, and when cursed they would pay no attention.

It was the beginning of death. As if the person were attending his own wake. Usually sufferers would not last longer than a few days. They had chosen to die, because anything worth living for had vanished from their consciousness.

I knew myself to be capable of entering that last stage of life. Often I resisted the lure of the peace of death by devising ever more festive and glorious dinners. Fiercely, I resisted within myself the temptation to let go of life.

Sometimes a few people met in dark hidden places to pray and to recite passages of Scripture from memory. We had no Bibles. I prayed for freedom, for courage but most of all for the ability to hang on to life. I shall never forget how God granted my prayers.

The night was dark. The floodlights at the guard towers had been turned on and they cast mysterious shadows in the empty "rose garden." Again we were commanded to count, and again the S.S. reported to the *Sturmtrupfuhrer* at the front, and apparently again the count did not tally. We had stood on the parade ground for almost two hours. It was unseasonably cold and I began to shiver.

Something was being discussed among the S.S. at the front. Finally one of the soldiers separated himself from the group and made his way toward the gatehouse. He disappeared from our sight. After about half an hour he came back, accompanied, as we could see, by the camp commandant. That was bad news. We all knew the cruelty of this man.

As he approached the prisoners the command rang out, *"Mutzen ab."* Prisoners could not be in the presence of that exalted officer of the German Reich with heads covered. About 800 caps were lifted from 800 bald heads and pressed at the right side against the seam of the pants. Just about then the moon appeared for perhaps no more than a minute. That minute, however, was a crucial period in my life. The grace of God touched me powerfully. That 60 seconds, if that is how long it lasted, was filled literally with timeless eternity. It was the moment when God shaped courage out of my weakness, and he gave me strength I never knew I had. He created within me the absolute confidence that I was going to survive. It was as if in the twinkling of an eye, in the millionth part of a micro-second God gave me life. He did it in an unexpected manner.

What had happened was that in that moment, when the light of the moon had broken through the clouds I had seen it bounce off 800 bald heads. That sight had surprised me. It was a spooky sight. Surrealism in reality. Moonlight radiating from 800 bald heads. A sea of bald heads like little bulbs on a huge Christmas tree. Light from 800 glaringly bald skulls.

All of a sudden I realized that I was smiling. It was an almost forgotten bodily function like that of a stroke victim who regains the use of a limb. I smiled! Not only did I smile, I had trouble not bursting into laughter. The sight of these 800 bald heads reflecting the light of the moon was so utterly ridiculous. In the total and absolute absurdity of that moment I regained the connection with life. I was reborn in a smile. Life took hold of me anew, and its grip was firmer than ever before. It held me like a lover holds the beloved, never to let go.

We stood there until close to noon. Patrols of S.S. soldiers inspected the barracks, other detachments left to search the surrounding woods. It was by now beyond any shadow of a doubt that at least one prisoner had escaped. He must have made it, for an earlier escape attempt had resulted in a similar parade, with one difference: the escapee was brought back and beaten to death in front of the assembled camp population.

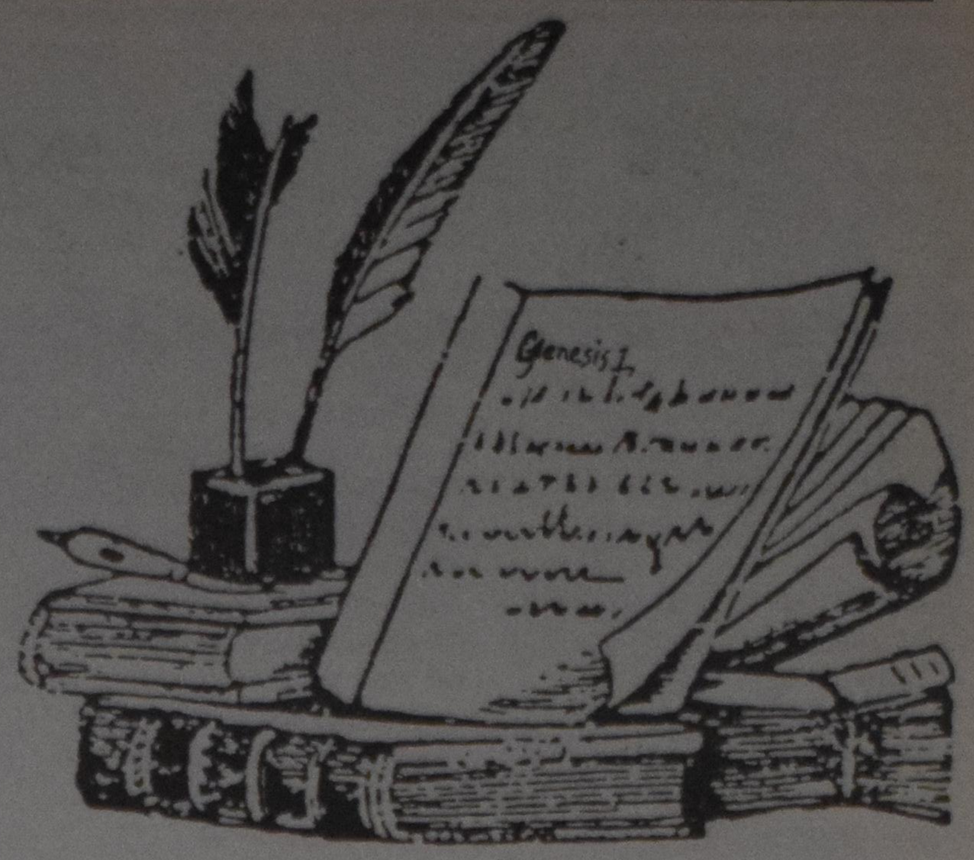
People began to faint in the blocks of prisoners. As their number increased we were dismissed and sent back to the barracks. On the way back I supported someone who was stumbling. He looked as if he were about to die. I put him on my bunk and went to get some water for him. When I came back he was gone. I had forgotten to look at his number. I don't know whether he came through. I did, because God gave me life in a smile.

Carl Tuyl is the Christian Reformed Church's chaplaincy co-ordinator in Canada.

Let us praise God as Creator:

Rev. C. Vonk on Genesis 1 and science

Translated by Al Wolters



[Translator's note: *Many of our older readers may be acquainted with the Dutch work* De Voorzeide Leer *by Rev. C. Vonk and others. This is a multi-volume commentary on both the Bible and the Dutch Reformed confessions, written by pastors in the Reformed Churches (Liberated) in the Netherlands. The following selection is taken from pages 98-102 of Volume Ia (published in 1960) which deals with introductory matters and Genesis-Exodus. It is written by Rev. Vonk and illustrates the kind of approach to the questions of science and Scripture (neither fundamentalistic nor liberal), which was long characteristic of the gereformeerde tradition in the Netherlands.]*

The author of Genesis may have expected his readers to have little difficulty in understanding him, but subsequent readers of the first page of the Bible have had difficulties aplenty. This was already the case in a time and in a country that were not even so very far removed from the time and the country of the apostles.

The author and first readers of Genesis 1 were undoubtedly people of ordinary intelligence and therefore must have realized that the light which they enjoyed every day really came from the sun, which was not created until the fourth day; yet they had no problem with the fact that the creation of light is already mentioned on the first day.

Similarly, Christ and his apostles never issued any warnings against the first page of "Moses and the Prophets" because it contained something that didn't quite fit. Nevertheless, as early as the Syriac church fathers there were those who had difficulty with Genesis 1 because they could not understand how there could have been evening and morning before there was a sun that rose and set. Consequently, they devised a number of different solutions to the problem.

However, in subsequent ages the problems have become more acute as a result of reflections on the age of the universe, especially that of the earth. As astronomers investigated the universe with its immense masses and volumes, distances, temperatures, numbers, its concentration here and its emptiness there, they became acquainted with such awesome dimensions, both of space and time, that their greatest astronomical yardstick, the so-called cosmic year (the time it takes for the sun to circle the centre of gravity of our galaxy) was hardly sufficient to measure these dimensions. As for geologists, especially the paleontologists among them, who did research on the earliest time of the earth's existence, they could come to no other conclusions than that the length of time which had elapsed between the first life on earth and the arrival of the human race must have been by far greater than just a few days.

Much writing and controversy

These difficulties which seemed to many to be occasioned by the reading of Genesis 1 have given rise to an extensive literature and much controversy. Some decided, on the basis of supposed inaccuracies in this one chapter, to reject the rest of Scripture as well and to abandon their faith altogether, whereas others looked for a solution in harmonizing the Bible and science.

The most obvious way of doing this was to equate the days of Genesis 1 with epochs, possibly epochs of immense length, which could easily accommodate the results of astronomical and geological research. Perhaps there have also been those who thought to themselves: those days of Genesis 1 were just ordinary 24-hour days and those geologists and other scientist types are selling me a bill of goods. But, of course, to hide one's head in the sand is not a satisfactory solution, not to mention the hard-line which this implies against fellow-believers who are also serious about their faith.

We do not wish to suggest that we are above all such debates among Christians about the interpretation of Genesis 1, but the question has occurred to us from time to time whether we are really dealing here with genuine difficulties resulting from a real clash between Scripture and science, and whether, consequently, the search for solutions is not superfluous.

Is this a proper use of the Genesis creation story? Or is it possible that we can properly apply the following analogy, which we once heard someone use in a discussion of these matters?

Imagine a great industrialist, someone like Henry Ford, sitting in his old age surrounded by some of his grandchildren, who are 10 or 12 years old. They ask him how it came about that Grandpa created the large company which made him so famous. How will he answer his grandchildren in a way which will give them some insight into how he laid the foundations of his mighty enterprise?

He will tell a story, a story adapted to children. The story will be geared to children, not to adults. Making use of their limited conceptual possibilities he tells in sequence the story of some of the main components of his business, things that the children have some experience of at the present time. But now suppose that those same children go on to study economics and related disciplines, and then, armed with this academic training, begin to do research in Grandpa's enormous business archives. Some of them, on the basis of certain items in Grandpa's immense archives, will feel compelled to come to conclusions that are somewhat different from what they remember of the story they heard as a child and will question the truth of that story. Others will try by all sorts of solutions to vindicate Grandpa's truthfulness.

Is it really necessary to do either of these things? Was that really the point of the earlier children's story, to be subjected at some time in the future to the criticism of economic science?

Already harmonized

It has pleased God our Father to tell us something about the origin of the great realities which we see with our eyes and which cause us to magnify his name. He was not under obligation to anyone to do this. Nor was there any mortal to whom he could explain these things as to an equal. But he was pleased to do this because he wanted to be honoured by us as the only and almighty God (Rev. 4:11). This is a lesson of Genesis 1 that no one may call into question.

Perhaps he also wanted to guard Israel against the foolish notion that things arose as the result of a struggle of fearsome primordial monsters, or against the mistaken conception that those things together constituted a second god, which had existed next to him from all eternity. Therefore God let us know something about the origin of all things, namely that they all owe their existence to his creative hand. It was his prerogative to make use of whatever language and time he pleased, and of whatever nation.

Naturally these things were of considerable influence on the manner of presentation. The Lord did not express himself about these things in the concepts of the 20th century. He would not have been understood if he had. The Scriptures sometimes speak of the earth as though it had four corners and rested on pillars (Job 9:6; Jer. 49:36; Rev. 7:1 and 20:8), and sometimes as though the land floated on water (Ps. 24:1).

Is it permissible for us, who have now learned to speak in completely different ways, to dismiss these passages as untrue, or must we in some way or other seek to bring them into harmony with the exact results of science? Surely that is completely unnecessary; they already are in harmony. There is no question of conflict here. Each passage is simply speaking with its own purpose and above all in the language of its hearers and readers.

How would the prophets, the poets and the singers of Israel have been understood by themselves and by their contemporaries if they had spoken the language of our days? It is understandable that we do not have controversies about those pillars and foundations; it would be simply too silly.

But can we then say that we do have the right, on the basis of contemporary knowledge concerning the structure and history of the universe and the earth, to criticize what we are told in Genesis 1, and that we must then exert every possible effort to try to reconcile the one with the other? Let me give just one example.

In Gen. 1:6-8 we are told that God made the firmament. In the Hebrew the word that is used is *raqia'*. We must not give this word the same meaning as our words "atmosphere" or "stratosphere" because these are modern concepts. If Old Testament scholar Brongers is

Continued on page 13 ...

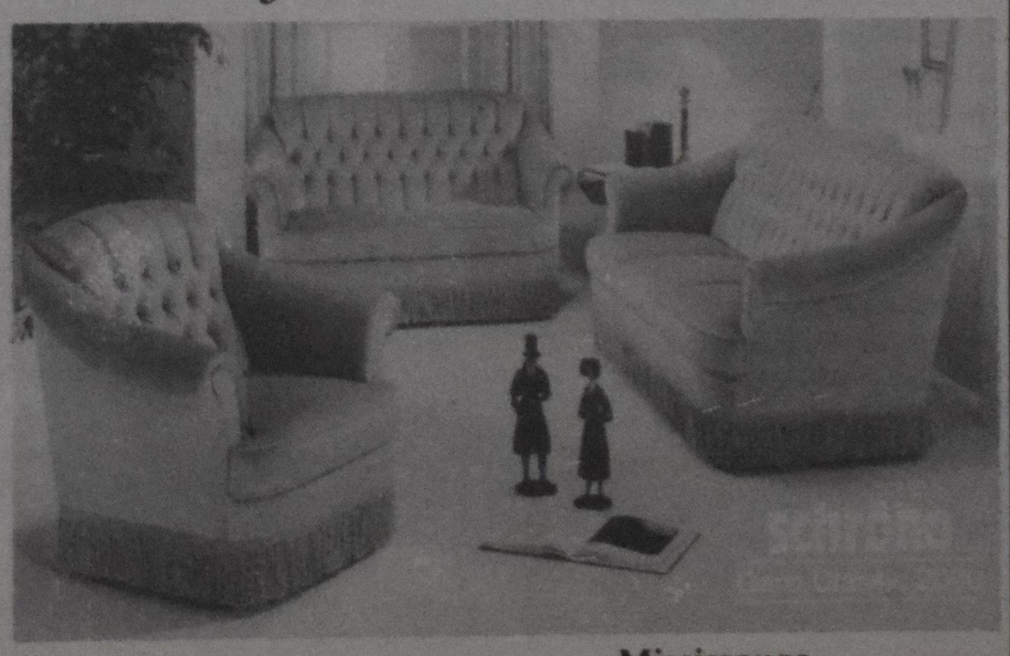
Buy from the manufacturer and save!

Imported German Furniture

Traditional and contemporary.
Oak, walnut and cherry.

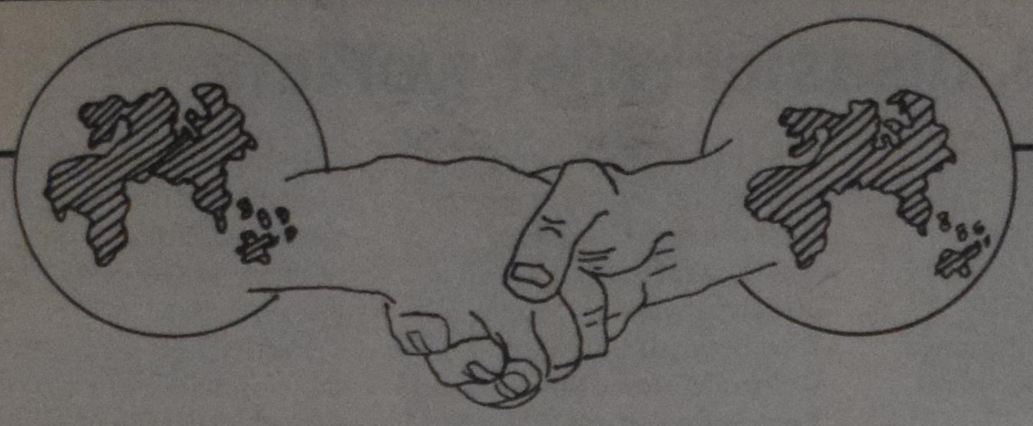
Sofa Sets
With coil springs.
Last a lifetime.

Fabrics:
mohair, dralon, viscose & leather.



SCHRÖDER FURNITURE
CANADA LIMITED

Mississauga
828-9511
Dundas St., Hwy. #5
(2 blocks west of Erin Mills Pkwy.)



Linking spirituality, vision and service (5)

Spirituality in the workplace

Ed Vanderkloet

I was asked to contribute to the "Spirituality" series in this paper by writing on "Spirituality in the Workplace" and to do so, if at all possible, within 600 words, more or less. Given the topic, that's a difficult assignment.

Spirituality in the workplace: isn't that a contradiction in terms? Or a cruel joke? Readers who are familiar with "the workplace," especially the factory, can be forgiven for feeling cynical when someone tells them about spirituality in such a place.

The first thing we should remember is the radical difference in nature between the workplace, the home and the church. In the latter two a person should be able to feel truly "at home" because these places are the home of the family and the home of the family of God. (As an aside, it is deeply tragic that so many people cannot feel at home in their own homes or in the church. In such cases there is something fundamentally wrong; such situations are prescriptions for family break-ups and church splits.)

But what about the workplace? Can you feel truly at home in the factory, the office or the jobsite and experience there the spiritual wholeness about which Rev. William Veenstra wrote in the December 21 issue? How can you feel spiritually refreshed in an environment of swearing, obscenity or greed? In most workplaces you are in the real world. Well, how can you be *in* that world, yet not *of* it?;

No quick answer, but don't give up

I have no quick and easy answer because there is none. But let's not give up too swiftly and acquiesce to a split existence: spirituality in church and secularity in the office.

But we should also beware of trying to create so-called Christian factories. (See my column elsewhere in this issue.) For the workplace is, by definition, not a faith community. What binds us together on the job is not a shared confession (as in the church) or the tie of troth (as in the family) but the economic norm. And the economic norm is not a worldly invention, something pious folk should stay away from, No, it too belongs to God's creation.

The other day I drove behind a car with a bumper sticker that read, "I owe, I owe, so off to work I go." Such a slogan is as banal as a beer commercial; in it there is no flicker of recognition that work is more than making money. But that does not mean that Christians must eschew the economic motive. I can picture Mrs. Handel telling her husband, "Hey George, how about composing a quickie oratorio or something? If you don't, our credit at the grocery store will run out and we'll all end up in the poor house." Whereupon George sat down and in the space of three weeks composed *Messiah* — listening to which is like taking a spiritual bath.

But, you will say, I'm no Handel, I am an ordinary meatpacker, or secretary or whatever. That, however, does not mean you cannot be a faithful servant of the Lord on the job, and that in the workplace you cannot experience genuine spirituality. Solzhenitsyn and Bonhoeffer wrote of a deeply-felt spirituality in a concentration camp. So did Paul and Silas in the dungeon of Philippi. Of course that doesn't redeem Dachau, the Gulag or a prison cell. Concentration camps are highly anti-normative places and that applies also (to a much lesser degree, no doubt) to certain workplaces where the pay may be OK but the work is the pits.

Needed: A new other worldliness

What we should strive for is a new spirit of *otherworldliness*. I know, the word "otherworldly" has bad connotations. It usually means giving up on this world and concentrating on the life hereafter. I have no illusions of recapturing the term for active, Christian involvement in the marketplace of life. Yet true spirituality in the workplace means that we show by our words and deeds that our allegiance lies in another world, the world of the Kingdom of God. If we practise that kind of "otherworldliness," eventually *this* world (also the world of work) itself will change as well, perhaps so slowly that we hardly notice it. Paul, Silas, Bonhoeffer, Solzhenitsyn and countless ordinary workers are our witnesses on that score. Even though we may never feel truly at home there.

Ed Vanderkloet is a national representative of the Christian Labour Association of Canada.

Kerkdiensten op cassette in de Nederlandse taal

U kunt zich nu abonneren op deze prekendienst, b.v.:
a) één cassette iedere week;
b) twee cassettes maandelijks;
c) één cassette maandelijks.

Prijs $3,00 per cassette
($1,50 extra als u de cassette wilt houden)

Voor inlichtingen schrijf naar:

Jack & Lenie Brouwer
27 Alpaca Drive
Scarborough, ON
M1J 2Z8
of bel (416) 431-7792

Luister naar het programma ZINGEND GELOVEN
Elke Zaterdag, 8 uur 's morgens
CHIN FM 101

God is our source

... continued from page 12.

right, the Israelites conceived of this as a vault, made either of cloth or flattened metal, having doors and windows in it, and water above it.

Now some people today will immediately say that such a vault does not exist at all, and that therefore it cannot have been created by God either. We would not be able to deny this. But does this mean that we have declared Gen. 1:6-8 to be untrue? Or must we now exert ourselves to rescue this part of Scripture from the hands of the critics by reading our concept "atmosphere" into the Hebrew word in question? Both responses are illegitimate.

God gets the credit

The person who recorded Gen. 1:1-6 for his contemporaries was writing truth. To whom do all things owe their origin — the things that we see and the things that we do not (yet) see, those referred to in one way in this age and in another way in that way — to whom else do they owe their origin than to the Lord, our God, the creator of heaven and earth?

In what other way could the author of Genesis 1 make clear to his hearers and readers that the credit for creating everything they saw was due exclusively to the one true God, than by addressing them in their language and by making use of their notions and conceptions? For that reason he gave the name *raqia'* to that which we still perceive today as a vault — a Hebrew word which was associated at that time with notions which we no longer share, even though the separation of waters above and waters below is still highly significant for us today.

In this way we understand the intention of the author of these verses perfectly well, just as we can understand his intention for all of Genesis 1 in a similar way. This is especially true if we take note of the conclusion and the sequel of this chapter, for then we can discern the underlying plan. From the very beginning the intention of Genesis 1 has been to lead the Israelites in a subtle way to praise the One who had let himself be called Yahweh by them ever since Horeb. As they heard or read this chapter, they were to come to the conclusion that the honour and glory of all that exists belonged to the God of Israel.

The entire story is constructed in such a way that the Israelites could not help but break out at the end in a song of praise to Yahweh, who had spoken to his people on Mount Horeb and identified himself there as the Creator of heaven and earth, and even of the fearsome sea. With a mighty hand and sovereign ease he had made them himself, and afterward took a rest which nothing or no one could prevent, and which he now gave, indeed commanded, to his Israel in a day of undisturbed rest and relaxation.

Dr. Al Wolters, the translator, teaches theology and classical languages at Redeemer College, Ancaster, Ont.

Pioneer Clubs

18/1/91

Provides your church with a quality Bible-based program for boys and girls from kindergarten to high school.

A fun club where children and youth learn how to put Christ in every phase of life.

Assists your church outreach.

Ask for our "FREE BROCHURE"

PIONEER CLUBS
Box 447, Burlington, ON
L7R 3Y3 (416) 681 2883

Classic
ORGAN COMPANY LTD.

CANADIAN-BUILT PIPE ORGANS have acquired a world-renowned reputation for excellence.

THE CANADIAN-BUILT CLASSIC ELECTRONIC ORGAN is already acquiring a prestigious reputation in the church organ field.

FOR THE FINEST IN ELECTRONIC CHURCH ORGANS CONTACT:

Pikkert Classic Organs, Box 2050, Lacombe, Alta.
Garritt Pikkert Tel. **403-885-5530**

OR

One Stop Organ Shop, 1630 Albert St., Regina
Cliff Olson Tel. **306-522-1474**

IN EASTERN CANADA:
For the name of your nearest representative
Clarion Baker Tel. **416-475-1263**

The Classic Organ Co. Ltd.
300 Don Park Rd., Unit 12
Markham, Ont., Canada L3R 3N1

'Leadership forum' refuels deacons, disaster relief workers

Raymond J. Schraa

"Each one should use whatever gift he has received to serve others, faithfully administering God's grace in its various forms" (1 Peter 4:10). That was the theme around which over 200 Christian Reformed deacons and disaster response services (DRS) area managers gathered at the Ramada Inn some 50 km west of St. Louis, Missouri, from Nov. 7-11, 1990.

They had come from all over North America travelling by car, camper or plane to participate, to be encouraged, to be motivated with a renewed sense of service. They were not disappointed!

The Disaster Response Services area managers met for a whole day in a workshop on "active listening" by Bev and Hank Abma. This workshop consisted primarily of how we deal with disaster victims, how we listen and respond to their material needs as well as to their emotional problems. To be sensitive, and perhaps, not only compassionately listen to what they say, but also to what they don't say. Practical demonstrations as well as group interaction helped to unite participants as men and women with one goal: being willing to be servants to people in need. Wilma and Ray Schraa concluded this session with a short song-and-slide program.

Neil Molenaar, DRS director for 18 years shared about God's leading in accepting a position with the American Red Cross in the State of Washington. He then introduced the new interim DRS director Mike Bruinooge, a son of longtime Japan missionaries.

Everything you wanted to know about diaconal work

Over 20 diaconal workshops were available, each led by a competent person who was an expert in that particular field. A few of these are outlined below.

"Deacons, Devotions and Prayer" was a workshop led by Doug Fauble, pastor of the Ada, Michigan, Christian Reformed Church. He stated that prayer should be at the heart of a deacon and diaconal work. Ecclesiastical, theological and biblical reasons make it clear that deacons are to be noted first as people of prayer and then as gifted deacons. Several "ideas" for prayer were suggested such as: read Scripture and books about prayer; pray for the people in your church using the church directory as a guide; use prayer guides; participate in prayer chains; call prayer meetings in your church, etc. In short, be men and women of prayer!

"The Deacon and the AIDS Victim" was led by Jeffrey Collins, executive director of *Love and Action*, a Christian ministry to people with AIDS. He shared with deep personal compassion on "AIDS — the Church's Response to a Modern-Day Plague." Several ways in which Christians can help AIDS victims were suggested: visiting, sending a card, doing errands, weeping with them when they weep, laughing with them when they laugh, touching them and praying with them. "It's time we passed along to AIDS sufferers the love, acceptance and forgiveness we ourselves have received."

Brian Bosscher and Char Merz of the Young Calvinist Federation shared a workshop on "Involving the Youth in Diaconal Ministry." A special ministry called "Serve" involves young people between the ages of 14 and 18 who can go out as volunteers for a week to help with home repair, ministering to the handicapped, cleaning up for the elderly, preparing meals or even building an orphanage. Besides having a hands-on experience in an often cross-cultural setting, time is spent in Bible study, fun and fellowship.

Keynote speakers were Richard De Vos of the Amway Corporation, Craig Van Gelder, professor of missions at Calvin Seminary, John Rozeboom of Christian Reformed Home Missions and Peter Borgdorf of CR World Ministries.

Considerable time was spent in small group prayer ("concerts of prayer") where two or three people would meet together to praise God as well as to pray for each other. Worship in song was led by Henry Bosch and the Missouri Family Singers.

After a wrap-up session on Sunday morning during which each focus group reported, Peter Borgdorf preached an inspiring sermon on how we can serve the Lord and humankind in so many different situations. Celebrating communion together in which participants remembered the death of their Saviour culminated three days of intensive searching, sharing and reflection.

Participants seemed to agree that the conference was vibrant with excitement and pulsing with concern for the needy, the homeless, the disabled, the victims of AIDS and disaster, world hunger, the lost and the lonely. A message of urgency was conveyed to all who were there: so much need, so few willing workers and so short the time.

Participants heard a call for renewed commitment, to mobilize and motivate workers, to be good stewards of resources and to make prayer a number one priority — a call to servanthood.

Raymond J. Schraa lives in Edmonton, Alta.

small talk

Alice Los

'Sounds and sweet airs'

The isle is full of noises, sounds and sweet airs, that give delight and hurt not.

Shakespeare, *The Tempest, III, i.*

There was a time when I would not have given my two good ears a second thought. But now that I hear myself frequently say, "Pardon?" I've stopped to ponder the concept of sound.

Sound is a vital part of life for hearing people. Sound has the ability to excite, soothe, frighten and much more. Adam and Eve "heard the sound of the Lord God as he was walking in the garden in the cool of the day" (Gen. 3:8), and suddenly what had always been thrilling for them became a scary sound.

Mothers of teenagers will often strain their ears for the sound of a car in the driveway when the hour gets late. Then when they hear the back door open and close (be it ever so gently!) they turn over and fall asleep.

The voices of people who hurtle fighting words to each other may reach a screeching pitch and cause all within earshot to squirm or to become vicariously angry as well.

Some people are very familiar with the sound of war, others know the sound of crying only too well.

Music's charms

There's the sound of music which is a force to be reckoned with. It may take its listeners to the heights of joy or beat them senseless in ear-splitting frenzy. It may lift the spirit, soothe a tangled mind. The sound of music will gather the masses behind the piper and make them march to the beat of its drum. It's a powerful sound indeed!

Sound is everywhere. It's outside in the stormwind and in the gentle breeze. It's in the thunder of a waterfall and in the gurgle of a creek. Sound is often beautiful. It's the voices we love to hear and the laughter that embraces us.

Golden silence

There's also that peculiar sound which will catapult us back in time as it stirs up a vivid memory. And for hearing people too, there is at times the wonderful sound of silence such as I savour occasionally upon coming home late at night. At these times, as I step out of my car I find that the neighbours and surrounding countryside are fast asleep already. There's only the stars and moon and puny little me.

Such silence is a balm for the soul. It calls to mind that as much as our bodies have ears, so do our minds and spirits. In this, hearing people and those who are deaf are very much alike. There's a barrage of written and spoken words coming to us from all sides, relentlessly. Which ones do we heed? Which ones do we oppose? To which do we turn our mind's deaf ear? It will be the spirit tuned in to *the* Word that knows the difference! It's that spirit, too, which will strain its ears to listen for the sound of Jesus coming back; and on the last day it will hear the trumpet, loud and clear!

Alice Los lives in Inkerman, Ont.

MacMASTER
POOLMAN & DE VRIES
BARRISTERS, SOLICITORS, NOTARIES
181 University Ave., Suite 2100, Toronto, ON M5H 3M7; 365-0258
Willem G. Poolman (Mr. in de Rechten, Leiden)
Leonard de Vries, LL.B.
Also Dutch Law

Church Envelope Company Inc.
P.O. Box 1184 Postal Station "B" Mississauga, ON L4Y 3W5 Telephone: (416) 277-0576
John & Henny Tjoelker
Fax: (416) 277-5779
★ Weekly Budget Envelopes
★ Contributions Recording Systems
★ Annual Statements & Receipts

NOW OFFERING
RRSP 10.5% (compounding monthly; equal to 11.0% regular interest)
Regular fund 10.75%
Your funds will be invested in Christian Reformed Church and Christian School building projects in Canada.
Call: (416) 461-1207 evenings or
Write: Christian Reformed Church Extension Fund
45 Harriet St., Toronto, ON M4L 2G1

Help make March 21 a special day

(Canadian Scene) — What if someone said "I hate you" just because of the colour of your skin?" asks a brochure published by Multiculturalism and Citizenship Canada.

The brochure is a well-timed precursor of the annual International Day for the Elimination of Racial Discrimination which, says Secretary of State Gerry Weiner, has become an important Canadian day. The date? Thursday, March 21.

There's an invitation in the brochure to organizations and institutions to write to Ottawa or apply to a local branch of Multiculturalism and Citizenship Canada for information kits on suitable activities to mark this special day.

Since March 21, 1989, when the first International Day was commemorated in Canada, hundreds of community organizations have participated. Among them was Montreal's Portuguese Reference Centre whose members put together a round table discussion on racism that was televised. In Toronto, the Urban Alliance on Race Relations sponsored an evening for minorities and the police force. The Citizenship Council of Manitoba developed and distributed a "say no to racism" sticker.

Both in 1989 and 1990, Canadore College in North Bay, Ont., has involved several thousand students and the public in day-long commemorations of March 21.

Labour unions, health and social service agencies, police forces and private businesses have all joined in. For example, British Columbia's Burnaby General Hospital devoted a whole week to creating community awareness of the multicultural composition of the area it serves.

Through editorials, interviews and educational programs, radio, television and print media reported widely on March 21. A public service message prepared by Multiculturalism and Citizenship Canada was aired by TV stations across Canada. The influential national business daily, *Financial Post*, published an article titled *Racism in Any Sphere Will Hurt Us*.

The brochure contains nearly 40 examples of how during the past two years on March 21, Canadians have worked to combat the senselessness of racism.

The 1991 International Day for the Elimination of Racial Discrimination needs an even greater effort on the part of all reasoning Canadians. As we advance further into a period of recession, the mischief makers will be at work, knowing that ignorant and unreasoning people will seek scapegoats. We must tell people that all racism can do is divide us and set us apart from one another. It can shrivel our imaginations and stunt our growth as individuals and as a nation.

Although it is a dreadful admission to make we can be certain that during the coming months, the voices of racists will grow louder.

Men and women of goodwill must make sure that on this March 21, their own voices are so raised that the message of this special day will resound for the whole year to follow.

Remember, the address for information kits is Communications Branch, Multiculturalism and Citizenship Canada, Ottawa, ON K1A 0M5, or your nearest local branch of Multiculturalism and Citizenship.

If we don't stop racism, who will?

Peter and Marja are IN

Photo: David Van Dyke

Dear P & M:

About two years ago my husband and I adopted a black five-year-old girl. A while ago, at the occasion of my parents' 30th anniversary, a family portrait was taken. My father refused to have our little girl be part of it because "she really does not belong to our family." Before I knew it the picture was taken without her. We are still very upset by this incident and my Dad's attitude. I've tried to talk to him about this but he refuses to discuss it.

Dear Interracial Adoption:

Every adoptive parent among our readers will be enraged by your father's actions. His refusal to discuss the matter makes it clear that he still has problems accepting his adopted grandchild. It may be his indirect way of punishing you for your decision to adopt.

We can't determine from your letter whether your father has difficulty with the fact that your child is adopted or that she is black. Would a blonde, blue-eyed baby have been welcomed into the picture?

As parents involved in interracial adoption you may be experiencing your first exposure to racism and its devastating effects. Sooner or later your daughter will encounter this evil and as her mother you have to be prepared to help her cope. How terribly tragic that she would have to experience rejection on the basis of skin colour so early in her life and in her own family.

We are sure that your little girl is fully aware of her grandfather's rejection. You can also be sure that she is very sensitive to your response. You need to clearly communicate to her that you hate racism and anything that diminishes her worth.

Any child, but especially a child adopted at an older age, needs unconditional acceptance and love. Her developing confidence is dependent on the signals that she picks up from you and significant others. You need to make it clear to her that you are fully committed to her and will not tolerate what amounts to emotional abuse.

You have no alternative but to present your parents with an all or nothing choice. Your family is a package deal. To reject your daughter is to reject you. If your father cannot accept and embrace her, you cannot accept and embrace him.

As a Christian, your father is "an adopted child of God." His sonship has nothing to do with biology or bloodlines. Wouldn't your Dad be shocked if the Lord yanked him out of the picture because he's not "really" God's child!

Speaking of pictures, what have you done with the anniversary portrait that was taken that day?

P.S. Your letter struck a deep emotional response in us because we are also adoptive parents of mixed racial children. We invite our readers to write from their experience and we will publish a composite of their responses in a future issue.

Dear P & M:

Since we claim that all of life belongs to Christ, sexual matters belong to him too. Consider the Samaritan woman at the well. Now she was an experienced woman and the Lord knew it!

Those who have protested the fact that you deal with sex in this column probably belong to my generation born before the Second World War. They should remember that the pre-war silence of the Reformed churches in Holland about sexual matters has contributed to the pendulum swing the complete other way. So I see absolutely no harm in answering questions from couples. And when answering these questions we must keep in mind that the lesser evil is always preferable to the greater one. Life isn't a black and white checkerboard.

When I grew up people pretended that men and women had no sexual organs. They were sure that God made a big mistake in creating the penis and the vagina! You could read this between the lines of the Reformed newspapers in those days.

So I would say to couples and singles: come up with your questions. But remember that sex is another modern idol, and a big one!

Dear Respondent:

You can be sure that we will continue to deal with every area of our lives that falls under the Lordship of Jesus Christ. As you've pointed out, that also includes sexuality.

Dear Readers:

A number of letters have come in from persons in our churches who are divorced or remarried. We will hear from them in our next two columns.

Please write: P & M
c/o Calvinist Contact
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1

Peter and Marja Slofstra are a pastor and wife team living in St. Catharines, Ont. They are assisted by an advisory panel consisting of: Sam De Silva, Ineke Brouwer-Parlevliet, Tom Zeyl, Marian Van Til.

STUDENTS — CLASSIS HURON

The Student Fund Committee of Classis Huron of the Christian Reformed Church invites applications for **Student Financial Aid** in preparation for the ordained ministry in the Christian Reformed Church.
Please apply before **March 15, 1991,** in writing, to:
Rev. S. Couperus
19 Heather Ave., Guelph, ON N1G 1P2

O.C.A. Architects Inc.
· Churches · Schools · Residential ·
221 DUFFERIN STREET, SUITE 100
TORONTO · ONTARIO, M6K 1Y9
Roland P. Jonker (416) 538·9810
Dipl. Arch., O.A.A., M.R.A.I.C.

Report on Sexual Abuse

"To admit that the terrible evil of sexual abuse exists within the churches is hard. But we must acknowledge it, for only then can we deal with the fear, hurt and shame."

A report prepared by the Advisory Committee on Sexual Abuse appointed by Classis Niagara of the Christian Reformed Church,

ORDER YOUR COPY OR COPIES NOW!

Cost: Churches (10 or more) **$1.50 each plus postage**
Individuals **$2.00 each**

Churches will be invoiced. Send your order (and your payment for individual copies) to:

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Classified

Classified rates

GST inclusive

Births	$35.00
Marriages & Engagements	$40.00
Anniversaries	$45.00
2-column anniversaries	**$90.00**
Obituaries	$45.00
Notes of thanks	$35.00
Birthdays	$35.00

All other one-column classified advertisements: $13.50 per column inch. NOTE: Minimum fee is $25.00. Letter under file number, $35.00 extra. Photos: $25.00 additional charge. (Free when published with anniversary announcement celebrating 50 years or more.)
NOTE: All rates shown above are GST inclusive.
Calvinist Contact will not be responsible for any errors due to handwritten or phoned-in advertisements.

OBITUARIES
Obituaries should be composed as they are to appear in *Calvinist Contact*. A sheet with information sent by funeral homes is not acceptable since it leads to errors and confusion.

LONGER CLASSIFIEDS: The rate shown above for classifieds ads covers any length up to six column inches. *Calvinist Contact* reserves the right to charge for additional column inches at the rate of $13.50 per column inch (GST inclusive).
PHOTOS: Photographs sent by fax are *not acceptable*. If you wish a photo included, send us the original!
NEWLYWEDS
Non-subscribing newlyweds whose wedding announcement with their future address appears in *Calvinist Contact* will receive a letter offering a first-year subscription for only $20.00 (GST inclusive)! To facilitate matters, we encourage those who request and pay for the wedding announcement to enclose $20.00 and the couple's future address.

Calvinist Contact Publishing Ltd.
4-261 Martindale Rd.
St. Catharines, ON L2W 1A1
Phone (416) 682-8311
Fax (416) 682-8313

Births

BROEKEMA:
We, Anita and Jim Broekema, are thankful to God for the gift of a healthy son,

DEREK JAMES

born Dec. 17, 1990.
Third grandchild of Dick and Ann Broekema of Brampton and 19th grandchild of Leo and Tina Miedema of Jarvis. Another great-grandchild for Oma Hartholt of Kitchener and Beppe Miedema of Grimsby.
Home address: 4810 Sunnyside Rd. SE, Apt. #7, Salem, Oregon, 97302 USA

DYKSTRA:
Phillip and Denise thank the Lord for the safe arrival of their second child, a daughter,

BRIANNE JANELLE

born Dec. 19, 1990, weighing 7 lbs. 11 oz. She is a happily welcomed sister for big brother David and proud grandparents, uncles and aunts are Mr. and Mrs. Mike Dykstra and family of Clinton, Ont., and Mr. and Mrs. Ed Grootenboer and family of Brampton, Ont.
Home address: R.R.#2, Clinton, ON N0M 1L0

Accommodations

Bed and Breakfast
Come back to the Netherlands! Stay close to the city of Utrecht. F. 175.00 per person per week. For info. contact: Mvr. Sneller, Pr. Irene Laan, 53, Utrecht, the Neth. Tel. 011-31-304-43509.

Birthday

Congratulations to Aleida Hoftyzer on the occasion of her 85th birthday!

HOFTYZER (nee Veldhuis):
With gratitude to God, we congratulate our mother, grandmother and great-grandmother,

ALEIDA HOFTYZER

on her 85th birthday on Feb. 1, 1991.
Open house: Saturday, Feb. 2, 1991, from 2 - 4 p.m. at the Community Chr. Ref. Church, Frankford, Ont.
With love from your family.
Home address: R.R.#1, Frankford, ON K0K 2C0

Anniversaries

Den Haag Montreal
1951 January 26 1991
Joyfully we announce the 40th wedding anniversary of our parents and grandparents,

PIETER and ANNA HORST
(nee Van Rijn)

We praise and thank God for them, and for keeping them in his care.
Elly & John Valk — Fredericton
John-Harmen, Nathaniel, Michael
Fred & Diana Horst — Montreal
Peter, Matthew, Erica, David, Justin
Karin & Len Havinga — Red Deer
Brian, Stephen, Eric
Marnie & Henry Kranenburg — Brockville
Peter, Danielle, Karin

Anita & Jack Vander Veer — Drayton
Samuel
Judy & Matthew Bastian — Montreal
55 - 15th St., Roxboro, PQ H8Y 1N7

Lioessens (Fr.) Smithers (B.C.)
1951 January 18 1991
We are happy to announce the 40th wedding anniversary of,

THEO and ANNA BANDSTRA
(nee Douma)

Their years together bear witness to God's promise "in all your ways acknowledge him and he will make your paths straight" (Prov. 3:6).
We pray that your marriage continues to experience the riches of God's grace.
Congratulations and best wishes from all of us:
John & Ann Bandstra — Terrace, B.C.
Bryan, David, Derek
Doug & Evelyn Visser — Edmonton, Alta.
Wendell, Janelle, Kevin
Mark & Betty Bandstra — Smithers, B.C.
Tamara, Theo, Darcy
Nick & Diane Benjamins — Ingersoll, Ont.
Lisa, Kristin
Glenn & Barb Bandstra — Smithers, B.C.
Amy
An open house will be held at the Smithers Aspen Inn Banquet room, Jan. 18, 1991, from 2:00 to 4:00 p.m.
Home address: Box 188, Highway 16 West, Smithers, BC V0J 2N0

Anniversaries

Toronto Orillia
1965 December 23 1990
With thankfulness to God,

MIKE and JOANNE TULP
(nee Van Gelderen)

remembered, with their children, that the Lord gave them 25 years of married life.
Rick Tulp — Orillia (at home)
Andrew Tulp — Ancaster (Redeemer College)
Home address: 345 Grenville Ave., Orillia, ON L3V 2Y2

Obituaries

"I have fought the good fight, I have finished the race, I have kept the faith" (2 Timothy 4:7).
On Saturday, Dec. 29, 1990, the Lord released our dear husband, father and pake,

GORDON VANDERWERF

from all earthly strife and took him home after a lengthy illness at the age of 64.
Beloved husband of Jennie Vanderwerf (nee Rienstra).
Dearly missed by his children:
John & Debbie Vanderwerf
Dave & Cathy Vanderwerf
Ann & Leo Duin
Janet & Dan Baker
Mary & Ron Marissen
Steve Vanderwerf
all of St. Thomas
Lovingly remembered by 14 grandchildren.
Home address: 148 Fairview Ave., St. Thomas, ON N5R 4X9

Church news can be found on page 19.

Obituaries

Net voor het eind van het jaar 1990 haalde de Heere onverwacht thuis ons aller vriend en medelid,

MR. JOHN HOFTYZER

Vele jaren was hij een trouw lid van onze vereniging en wij allen zullen hem missen.
Moge de Heere de nabestaanden en ons allen sterkte geven in deze moeilijke tijd.
"De Jeugd van Vroeger," Trenton, Ont.

On Dec. 29, 1990, the Lord called home our dear friend

KOERT SIKKENS

at the age of 72.
We pray that Lord's Day 1 which states, "That we belong body and soul both in life and death to our faithful Saviour Jesus Christ," will comfort Bertha and her children.
Harm & Anna Geerlinks
Klaas & Fanny Fluit
Tim & Anna Hessels
Bert & Froukje Snip
Klaas & Mien Hessels

On Dec. 22, 1990, the Lord in his infinite wisdom took to himself,

CORRIE TIMMERMANS
(nee De Lange)

at the age of 71 years.
Beloved wife of Arie, Abbotsford, B.C. (formerly of Bellevue, Alta.)
Loving mother of our children and grandchildren:
Case & Linda — Nanaimo, B.C.
Pete, Eric & Gesine
Bob & Wilma — Abbotsford, B.C.
Garth & Merrien Loughead — Vulcan, Alta.
Correspondence address: A. Timmermans, 34250 Larch St., Abbotsford, BC V2S 2P8

Obituaries

On Dec. 29, 1990, the Lord took home our brother

KOERT SIKKENS

at the age of 72.
"For I know that my Redeemer lives, and at last he will stand upon the earth" (Job 19:25).
Dear brother of:
Teunis & Hennie Marissen-Sikkens — Aylmer, Ont.
Hilly Sikkens (sister-in-law) — the Neth.
Daan & Annie Klok-Sikkens — the Neth.
Jans & Tiny Sikkens — the Neth.
Henk & Johanna Kolkman-Sikkens — the Neth.
Predeceased by Aaltje and Harm.
May the Lord comfort and sustain his wife Berta (nee Kamps) in Fenwick and his family.
Aylmer, Ont.
Jan. 3, 1991.

Personal

A special gift: I have a special friend who is a 35-year-old single mom of a precious nine-year-old daughter. She is 5'9", slim and very attractive. She loves fun, being with people, sharing her love for her God. My gift to her is this ad, hoping she will find that special person to share her life with. She would like a sincere Christian man, someone tall and athletic, who loves adventure and a good home life. If that sounds like you, write to her. She could become your very special person. Reply to File #2556, c/o Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2W 1A1

Single Men and Women
if you are over 21 years of age and would like to find a partner in Christian marriage, write to: Christian Marriage Contact Service, P.O. Box 1127, Station B, Burlington, ON L7P 3S9. Please enclose $3.00 for a complete information package explaining our services.
Established in 1967.

The Consulate-General would like to come in contact with the following individuals:
VAN BOMMEL, J. born Feb. 4, 1926, last city of residence Asten, immigrated to Canada on March 4, 1952.
HOLZHAUS, Alfred Richard Maria, born in Amsterdam on April 20, 1937, immigrated to Canada on Aug. 4, 1961.
VAN LEEUWEN, Hubertina Theresia Catharina, born in Wageningen on April 3, 1926, immigrated to Canada on Nov. 26, 1958.
MEYER, Pieter and Mrs. Meyer (and their son, Pieter Meyer, born at Noorddyk (Gr.) on Feb. 21, 1932), last known address in Palembang (Indonesia) in 1942: Prins Hendriklaan 1, son and possibly his parents immigrated to Canada on Feb. 10, 1950.
VAN ROSSUM, Christina H.B.M., born in Dreumel on Nov. 12, 1927, last address in the Netherlands: Wilhelminastraat 171, 5401 CG Uden, immigrated back to Canada early 1990: last known address: 151 Lawn Hurst Dr., Hamilton, ON L8V 4K2.
DE RUITER, H., born on Dec. 6, 1963, immigrated to Canada on Aug. 2, 1990.
WOLTZ, Jacoba, married to Pieter van Rijn, born in Amsterdam on June 24, 1910, immigrated to Canada on April 11, 1951, last known destination: Newmarket, Ont.
WOLTZ, Nicolaas, married to Maria Dekker, born May 26, 1916, immigrated to Canada on June 13, 1953, last known destination: Grimsby, Ont.
VAN AALST, Nicolaas J., born July 24, 1926, immigrated to Canada on Apr. 27, 1967, possible destination Toronto.
VAN AMSTERDAM, Cornelis Gerardus, born July 20, 1926, immigrated to Canada on March 20, 1954.
BAAS, Jannigje, born Feb. 11, 1928, immigrated to Canada on June 16, 1959.
BACKUS, Adrianus, born Dec. 5, 1925.
BAKKER-BAVELAAR, Annie, born on Jan. 4, 1932, immigrated to Canada on April 12, 1955.

Continued ...

Personal

VAN BEEK, Barend, born Nov. 2, 1925, immigrated to Canada on Apr. 5, 1957.
VAN DE BELT, Antonia Christina Hendrika, born Jan. 14, 1928, immigrated to Canada on Aug. 2, 1946.
DEN BOER, Pieter, born Jan. 22, 1925, immigrated to Canada on May 3, 1954.
VAN BOMMEL, Johannes Fernandus Gerardus, born Jan. 7, 1925, immigrated to Canada on Aug. 18, 1960.
TEN BRINKE, Jochem, born Jan. 9, 1931, immigrated to Canada on May 25, 1961.
BRUIN, Cornelis Johannes, born Nov. 19, 1927, immigrated to Canada on March 26, 1957.
BULTEMA, Sievert, born July 17, 1927, immigrated to Canada on July 10, 1958.
VAN CAPELLE, Petrus Cornelis, born Apr. 10, 1927, immigrated to Canada on June 11, 1960.
CORNEL, Leonardus Hendrikus, born Jan. 26, 1926, immigrated to Canada on Apr. 27, 1960.
DAMAN-TOLSMA, Heika, born June 30, 1926, immigrated to Canada on March 30, 1949.
DIERCKX, Johannes Franciscus, born Aug. 25, 1926, immigrated to Canada on July 19, 1955.
DOCTOR, Jan, born Jan. 26, 1931 immigrated to Canada on June 22, 1965.
VAN DEN ELZEN, Archille, born July 30, 1927, immigrated to Canada on July 12, 1960, possible destination: Toronto.
VAN ES-VENDRIG, Maria C.T., born Jan. 10, 1931, immigrated to Canada on May 23, 1961, possible destination: B.C.
FRANCOIS, Bernardus Johannes, born Oct. 31, 1926, immigrated to Canada on May 2, 1966.
GAASBEEK, Albertus, born May 17, 1927, immigrated to Canada on March 11, 1959.
GLASSIUS-KURVER, Maria Margaretha, born Oct. 20, 1925, immigrated to Canada on May 14, 1957.
GOOSSENS, Antonius J.L., born July 29, 1926, immigrated to Canada on July 21, 1958.
DE GROOT, Gerardus, born Jan. 17, 1926, immigrated to Canada on June 6, 1957.
DE GROOT, Izaak, born Oct. 2, 1925, immigrated to Canada on Apr. 5, 1958.
GUTTER, Jan, born June 18, 1927, immigrated to Canada on Aug. 2, 1957, possible destination: Edmonton.
HELDER, Jan, born Jan. 13, 1930, immigrated to Canada on June 17, 1957.
HENDRIX, Geertruda Alida, born Jan. 10, 1926, immigrated to Canada on May 5, 1958.
HERTOG, Willem, born May 12, 1927, immigrated to Canada in Nov. 9, 1956.
HOEK, Nicolaas, born Oct. 8, 1931, immigrated to Canada on June 1, 1954.
HOOGERVORST, Fransje, born Jan. 1, 1931, immigrated to Canada on June 15, 1967.
HOOS-VAN DER SLUYS, Margaretha, born Aug. 2, 1926, immigrated to Canada on June 7, 1957.
HORDIJK, Arend, born Aug. 15, 1927, immigrated to Canada on Apr. 27, 1955.
JAGER, Bernhard, born Nov. 12, 1925, immigrated to Canada on May 7, 1957.
DE JONG, Dirk, born Oct. 30, 1927, immigrated to Canada on Oct. 15, 1963.

Consulate-General of the Netherlands
1 Dundas St. West, Suite #2106, Box 2
Toronto, ON M5G 1Z3
Phone: (416) 598-2520

Help Wanted

Social service work: Mutual Support Systems, a network of rural group homes in the Niagara Peninsula for children experiencing emotional and behavioural difficulties, invites applications for the position of **Child Care Worker.** The responsibilities of this live-in position include involvement in the educational programming of the residents, scheduling daily routines, as well as planning special events, all in a family setting. In-service training provides an excellent opportunity for personal growth and skill development at role modelling positive relationships and facilitating the resident's successes. Position includes salary and benefits package. Please submit resume to Personnel Manager, Mutual Support Systems, R.R.1, Perry Rd., Wellandport, ON L0R 2J0. Telephone: (416) 899-2311.

Classified

Teachers

CLINTON, Ont.: Clinton and District Chr. School will have a vacancy starting Sept. 1991. Grade level to be determined. If you are interested in a teaching position with our school, please send your application and resume to: Mr. R. Schuurman, Principal, Clinton and District Christian School, P.O. Box 658, Clinton, ON N0M 1L0. Tel. (519) 482-7851.

FRUITLAND, Ont.: John Knox Memorial Christian School seeks applicants for two possible positions for the 1991-92 school year: a part-time **kindergarten teacher** and a full-time **primary/junior teacher.** Please contact: Mr. Julius De Jager, Principal, at (416) 643-2460 or write to 795 Hwy. #8, Fruitland, ON L0R 1L0 for application forms.

NEWMARKET, Ont.: The Holland Marsh District Chr. School invites applications for a **primary** teaching position for 1991/92, due to the blessing of increased enrolment. Please send inquiries or applications to: Mrs. C. Bootsma, Principal, HMDCS, R.R.#2, Newmarket, ON L3Y 4V9. Tel: (416) 775-3701.

SMITHERS, B.C.: Bulkley Valley Chr. High School of Smithers, B.C., will be in need of a **Principal** in September 1991. Please send applications with resume to: Mr. G. Ewald, Box 2117, Smithers, BC V0G 2N0

VANCOUVER, B.C.: Vancouver Christian School, a denominationally diverse community, currently offering Kindergarten through Grade 7, is planning to expand to junior high school beginning with Grade 8 in the 1991/92 school year. Persons with a strong **Math/Science** background in education with interest in teaching **P.E., Art or Computer,** are invited to apply. Please direct enquiries to: Eilen Visser, Junior High Program Co-ordinator, Vancouver Christian School, 3496 Mons Dr., Vancouver, BC V5M 3E6

Real Estate

Bi-level semi-dwelling
St. Catharines, Ont.
$126,900

An affordable new home for you! Brick and vinyl bi-level, series 800 doors, large eat-in kitchen, oak cabinets and railings, side entrance into lower level, fully landscaped, and many more features. Don't pass this by! To inspect and purchase, call G.W. Abrahams Realty Ltd., broker - Linda Lammers, Sales Representative (416) 688-0037 or (416) 688-2422, pager 130.

ADA REALTY LTD.
6012 Ada Blvd.
Edmonton, AB
T5W 4N9
(403) 471-1814
Sid Vandermeulen

Contact us first when you think of moving to Edmonton and district.
Het vertrouwde adres.

For Sale

For sale, Florida: Lovely two-bedroom retirement home, fully furnished, "Dutch-clean" with carport and Florida room, spacious lot. Asking $48,500 (U.S.) Contact Marion Scaramuzzo rltr., 1-800-289-2200 or (407) 574-0000 or John Tjoelker (416) 277-0576.

Teachers

TEACHER / ADMINISTRATOR

(assistant principal)

The Edmonton Society for Christian Education is seeking an Assistant Principal for their **high school,** one of a four school, K-to-12 system. With a student body of 175, a staff of 15, and stepping into its 25th year, the **high school** offers full general and academic programs which emphasizes Christian perspective and action.

a. *Responsibilities:* The Assistant Principal's responsibilities (2/5 time) are characterized by shared leadership, which currently gives special but not exclusive emphasis to curriculum and instructional supervision and teacher evaluation. The position's teaching assignment (3/5 time) will be based on training and previous teaching success in secondary science and/or social studies.

b. *Training:* undergraduate, graduate, or specialist training in one of, or in a combination of curriculum and/or administration: *and* teaching experience and eligibility for an Alberta Teaching Certificate.

c. *Letters of Reference* from each of the following: current supervisor, a teaching colleague, an administrative colleague.

Apply to:
J. Greidanus, Convenor
Assistant Principal Search Committee
16 Valleyview Point, Edmonton, AB T5R 5T4

Deadline: applications received by January 30, 1991.

For job description and other details:
1-403-454-0791 (school)

Abbotsford Christian Schools

Join a dynamic, rapidly expanding, interdenominational Christian School System of over 900 students K-12 that will be operating from three separate campuses for the 1991-92 school year.

Abbotsford Christian School invites applications from teachers and principals certifiable in B.C. for the following *new* positions for September 1991.

ELEMENTARY CAMPUSES (K-7) Each campus approx. 325 students:
Elementary Principalship
Primary — K, 1, 2
Intermediate — 7
Librarian — (full time)
French — Grades 4-7 (part time)
Secretary — (full time)

Possible Openings:
Vice Principalship — Grades 3/4, 5/6

SECONDARY CAMPUS (8 - 12) Approximately 275 students.
Possible openings in combination of:
French
Science
Learning Assistance
Junior High English and Math

Send applications, resume and references to:

Henry Contant, Principal
Abbotsford Christian School
Elementary Campus
Box 175
Abbotsford, BC V2S 4N8
(604) 859-5167
Fax: 859-9995

or

Dwight Moodie, Principal
Abbotsford Christian School
Secondary Campus
Box 157
Abbotsford, BC V2S 4N8
(604) 859-5578
Fax: 859-2240

Centennial Christian School
Terrace, B.C.

Centennial is a rapidly growing interdenominational school with a current enrollment of 170 students and 10 teachers. The school is planning to add **GRADE 9** in **September 1991.** Grade 8 was added in September 1990. The Lord blessed us with a class of 17 enthusiastic students and equally committed parents.

In order to plan effectively for this expansion of our program we are looking for

experienced junior high teachers

We would appreciate hearing from anyone interested, before Jan. 15, 1991.

Please contact for more information:
Mr. Frank Voogd
3608 Sparks St., Terrace, BC V8G 2A5
Phone: (604) 635-6173

Abbotsford Christian Schools

Abbotsford Christian School
Elementary Principal

The Abbotsford Christian School Board seeks to appoint its second elementary campus principal for the 1991-92 school year (K-7; 325 students). The successful candidate must be willing to join a dynamic, rapidly expanding, interdenominational Christian School system, whose team of administrators give leadership to over 900 students in three separate campuses (see other ad).

Applicants who are certifiable in B.C. should send application, resume and references to:

Henry Contant, Principal
Abbotsford Christian School, Elementary Campus
Box 175, Abbotsford, BC V2S 4N8
(604) 859-5167 or Fax: (604) 859-9995

Help Wanted

Director/Administrator

Classis Hamilton/Niagara Homes for the Aged, known as **Shalom Manor,** a 102-bed facility providing Residential and Extended Care, invites applications from qualified persons interested in the position of **Director/Administrator.**

Qualifications:
- Knowledge of Federal and Provincial legislation related to care for seniors
- Management experience preferably in a Home for the Aged or Nursing Home field
- Completion of courses in human development, gerontology and institutional management at a University level or equivalent
- Strong communication; report writing; financial and personnel management skills
- Agreement with the philosophy of care of Shalom Manor
- Preferably able to speak and understand the Dutch language

Send resume by *Feb. 15, 1991,* to:

Chairman of the Board
Shalom Manor
12 Bartlett Ave., Grimsby, ON Canada L3M 4N5
Phone: (416) 945-9631 **Fax: (416) 945-1211**

GENERAL MANAGER

The Neerlandia Co-op, a rural retail located 80 mi. NW of Edmonton, with sales of $8-9M, is looking for a General Manager. We are a diversified Co-op with feed, fertilizer, lumber and grocery departments as well as a service centre. Solid management skills are required.
Salary: to reflect experience.

To apply send resume to:
Board of Directors
Box 87, Neerlandia, AB, Canada T0G 1R0
or phone: (403) 674-5904

Classified/Events

Help Wanted	Help Wanted	For Sale	For Sale	Help Wanted

DURHAM CHRISTIAN HIGH SCHOOL

is looking for a

Director of Resource Development

to assist the school in the areas of promotion, recruitment and fundraising.

Applications for a full-time or part-time position will be considered. Job description available upon request. Resume may be sent to:

Business Administrator
Durham Christian High School
R.R.#1, Bowmanville, ON L1C 3K2
Tel: (416) 623-5940 (school)
or (416) 623-5533 (home)

Deadline: February 15, 1990.

Estimator wanted

for bidding on ICI Design Build

General contract projects ranging up to 5M for established Belleville, Ont., based construction company. Preference will be given to applicants with additional skills in project management, design and drafting.

Please forward resume in confidence to:
File #2555, c/o Calvinist Contact
4-261 Martindale Rd., St. Catharines, ON L2W 1A1

CALVINIST CONTACT

a national Christian weekly requires

a full-time
TYPESETTER

Experience with Compugraphic 4 or other typesetting equipment preferred. Applicant must have excellent typing skills. Familiarity with computers is an asset. We urgently need to fill this vacancy!

Salary commensurate with experience.

Send resume and references to:
Stan de Jong, Manager
Calvinist Contact Publishing Ltd.
261 Martindale Rd., Unit 4
St. Catharines, ON L2W 1A1
(416) 682-8311 (office)
(416) 934-5358 (home)

Woodland Christian High School

(interdenominational)

invites applications for the position of

DEVELOPMENT DIRECTOR

(Public Relations, recruitment and financial creativity)

Proposed starting date September 1991.

Please send resume and inquiries to:
K. Oosthoek
c/o Search Committee
WCHS, R.R.#1, Breslau, ON N0B 1M0
Tel: (519) 648-2114

Application deadline: Feb. 21, 1991

Miscellaneous

REINDERS

Architects, Consulting Engineers, Planners,
Landscape Architects & Project Managers

Brampton, Barrie, Cambridge,
Niagara-on-the-Lake, Vancouver and Iqaluit

201 County Court Blvd., Suite 500
Brampton, ON L6W 4L2

Tel. (416) 457-1618
Fax (416) 457-8852

You May Never Take It Off Again!

The Authentic
BIOREGULATOR®
from MONDIAL

The Original *BIOREGULATOR®* from Holland is now in Canada.

The Mondial bracelet is carefully designed, and made of electro-magnetic metals to attract the positive ions to the bracelet and cast them off with the negatively charged magnets.

Available from **The Importers**, the ***BIOREGULATOR®*** comes in five different sizes and is fashionably coated in the highest grades of electroplate.

Sterling silver and 24K gold electroplate are used to create three distinctive models; Silver, Silver & Gold, and Gold.

Worn by more than 7 million Europeans

Try it! A 60 day money back guarantee is a good reason.

Model Prices (P.S.T. & G.S.T. extra)

Silver	$92.00
Silver-Gold	$96.00
Gold	$107.00

Fitting Chart

XS <14cm	L 19-20cm
S 15-16cm	XL >21cm
M 17-18cm	

For VISA orders call **The Importers: 1-800-263-5339**

Mail Orders: 12-2432 Lakeshore Road West, Oakville, Ontario, L6L 1H7

Events

We are pleased to welcome

Mr. Dirk Van Dalen, C.G.A., C.A.

as an associate in our firm
effective December 1, 1990.

Mr. Van Dalen has been practising public accounting in the Mississauga area for 15 years during which time he has provided a wide range of Accounting, Income Tax, Audit and Business Advisory Services to the Independent Business Community.

GIANNANDREA
& PARTNERS
CHARTERED ACCOUNTANTS

3484 Semenyk Court, Suite 200
Mississauga, ON L5C 4R1
Telephone (416) 896-0066 — Fax (416) 896-0094

SERVING INDEPENDENT BUSINESS

Salem Christian Mental Health and Family Outreach-Ontario

invite you to join them for an all-day

CONFERENCE ON ALCOHOLISM

How it affects the family — How to help someone who doesn't want help — Healing for all family members.

Speaker: Rev. Harry Van Dam
Chaplain at Calvary Rehabilitation Centre
Phoenix, Arizona

Feb. 23, 1991, 9:00 a.m. at Redeemer College
777 Hwy. #53 East, Ancaster, Ont.

Preregistration and $20 fee (lunch incl.) required before February 13.

Phone or write:
(416) 679-6490

Jane de Haan
R.R.#2, Ancaster, ON
L9G 3L1

Coffee and registration 8:30 a.m.

CRC HOME MISSIONS

is accepting applications for a position as:

MEN'S LIFE ADMINISTRATOR and MARKETING ASSOCIATE

(Combination position)

Candidate must have:
- leadership gifts
- marketing experience
- administrative ability
- vision for evangelism
- public speaking skills

Candidate must be:
- free to travel
- involved in ministry
- member of the CRC

Receive a position description and application from:

Dr. Alvin Vander Griend
2850 Kalamazoo Avenue SE
Grand Rapids, MI 49560
(616) 246-0764

Inquiry deadline: January 30, 1990

Miscellaneous

ADDRESS CHANGE

Please use this form and allow four weeks for processing request.

Attach your present label here.

Please indicate when new address takes effect.

Effective: _____

Name: _____

_____

New Address: _____

_____

City: _____

Prov.: _____

Code: _____

mail to:
CALVINIST CONTACT
4-261 Martindale Rd.
St. Catharines, ON
L2W 1A1

Events

Linking Spirituality, Vision, Service

How do we bring them together
to serve Christ more effectively in the 90's?

Attend a direction setting 3-day conference for
Ontario's Reformed Christian Community
(A popular demand follow-up to the 1990 Muskoka Conference)

Keynote Speaker:
Dr. Richard Mouw,
Fuller Theological Seminary
"Spirituality and Service:
A Connecting Vision"

Organized by:
The Cornerstone Consulting Group
February 1-3, 1991
Bolton Conference Centre
Bolton, Ontario

Call (416) 825-3578 or write to:
Serving Christ in the Nineties II
1880 Lakeshore Rd. W
Mississauga, ON L5J 1J7

Serving Christ in the Nineties II

Calendar of Events

Jan. 19	Annual reunion of the "Dutch Marine Veterans," 5 p.m., St. John's Hall, 2185 Stavebank Rd., **Mississauga**, Ont. For info. call (416) 277-0501.
Jan. 19	40th Anniversary First CRC, **Kingston,** Ont. At 7:30 p.m., Kingston Christian School, 1212 Woodbine Rd., **Kingston,** Ont. Special service at 10 a.m. on Sunday. For info. call (613) 376-3506.
Jan. 25	CCM (Niagara Chapter) meets at 8 p.m., Bethany CRC, **Fenwick,** Ont. Speaker: Rev. J.S. Gangar.
Jan. 26	Pot-luck supper for widows and widowers, 7 p.m., at the home of Lucy Wiersma, 312 Linwell Rd., **St. Catharines,** Ont. After supper, and weather permitting, visit to Niagara Falls' "Festival of Lights." Call Lucy at (416) 937-7411 or 934-5391, or call Tina at (416) 562-5253 if you plan to attend.
Jan. 27	City-wide hymn-sing, 8 p.m., First CRC, **Sarnia,** Ont. Special music by "The Harvesters Quartet."
Feb. 1-3	"Serving Christ in the Nineties II," a three-day conference for Ontario's Reformed Christian community. At Bolton Conference Centre, **Bolton,** Ont. Keynote speaker: Dr. Richard Mouw. For info. call (416) 825-3578.
Feb. 8	CCM (Kitchener Chapter) meets at 8 p.m., Faith Missionary Church, 3849 King St. E., **Kitchener,** Ont. Study of Belgic Confession with Rev. J.M. Julien.
Feb. 22	Inauguration of the Pascal Centre, 8 p.m., at Redeemer College, **Ancaster,** Ont. Speaker: Dr. A. Plantinga (Notre Dame) on: "When Faith and Reason Clash ...." Free admission.
Feb. 23	All-Day Conference on Alcoholism, 9 a.m., Redeemer College, **Ancaster,** Ont. Sponsored by Salem and Family Outreach-Ontario. Speaker: Rev. Harry Van Dam, Chaplain Calvary Rehab Centre. Pre-registration and $20 fee (lunch incl.) before Feb. 13 to Jane de Haan, R.R.2, Ancaster, ON L9G 3L1, phone (416) 679-6490. Coffee and registration at 8:30 a.m.

Church news

Christian Reformed Church

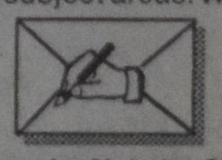
Calls received

— to First, Kingston, Ont., Rev. Harry Mennega, CR World Missions researcher on the Jewish people, Israel and Europe.

THE
Family Christian Bookstore
750 Guelph Line
(Opposite the Burlington Mall)
Burlington, ON
L7R 3N5
Phone: (416) 637-9151
Thurs. and Fri. till 9 p.m.

CORRESPONDENCE COURSES

Benefit and grow with Christian perspective into seven subject areas. Write to:



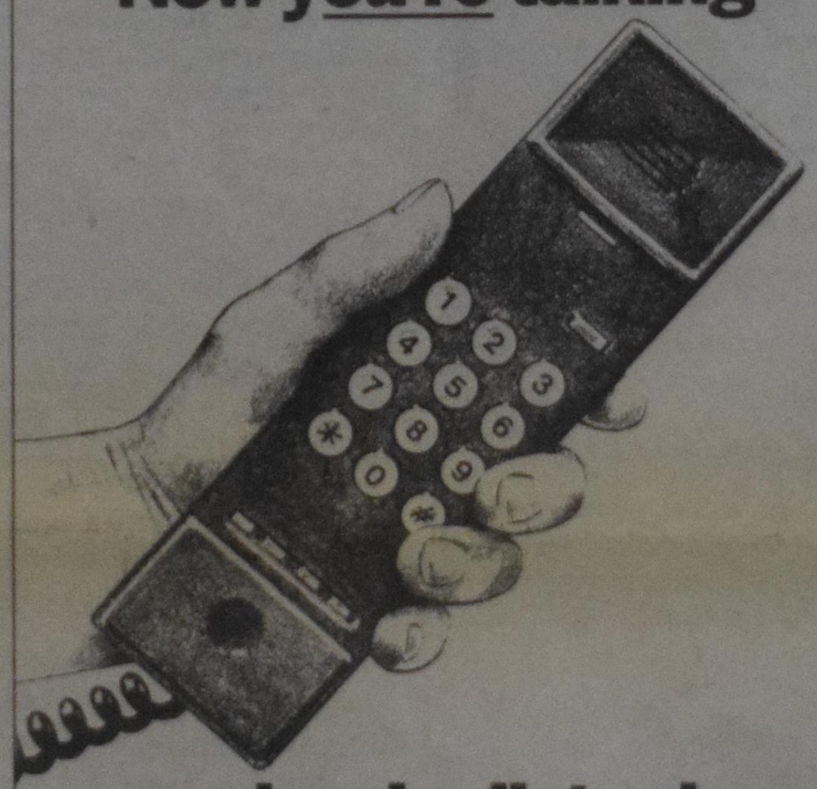
Institute for Christian Studies
229 College Street, Suite 408
Toronto, Ontario M5T 1R4

ATTENTION:

If you are considering sending us an ad via fax, please be sure to:
1. send printed or typed copy
2. include billing address
3. include contact person with phone number

Canada's future:

Now you're talking



...and we're listening.

We're the Citizens' Forum on Canada's Future – a dozen Canadians the federal government has asked to report by July 1, 1991, on your ideas for our country's future.

We're an independent, non-partisan group, with a wide range of backgrounds and beliefs. Our job is collect and focus citizens' views into their vision of the future.

To do this, we need to hear from you.

We need to know what you think is wrong with our country – and how, together, we can fix it. We also want to hear what's right, and worth keeping.

We want to hear from everybody – especially those who aren't used to speaking up and speaking out.

Call now – and make a difference

From January to June 1991, we'll be offering you an unprecedented chance to help reshape our future. We'll do this through many kinds of informal meetings where you'll feel comfortable giving your views.

For starters, we've set up a special Idea Line – 1-800-66-FORUM – to let you call us free from anywhere in Canada, seven days a week, between 8 a.m. and 8 p.m.

Whatever your thoughts, we'd like to hear them.

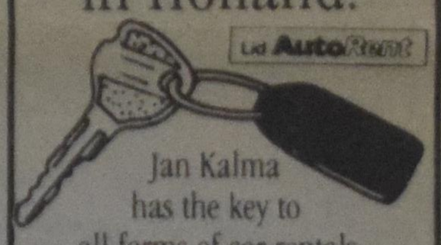
Remember, now you're talking... and we're listening.

CANADA – IT'S YOUR CALL: 1-800-66-FORUM*

You can also write us at:
Citizens' Forum
P.O. Box 1991, Station B
Ottawa, Canada K1P 1A2
*For FORUM be sure to dial the letter O, not zero.

Citizens' Forum on Canada's Future
CANADA
Le Forum des citoyens sur l'avenir du Canada

Want to rent a car while in Holland?



Jan Kalma has the key to all forms of car rentals.

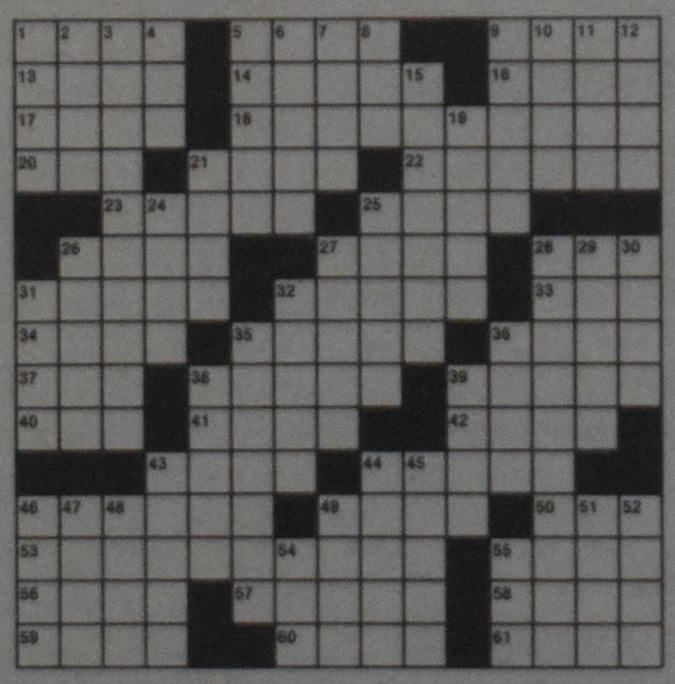
Will deliver car to Amsterdam airport if desired.

jan kalma

De Meer 24, 9201 EZ Drachten
The Netherlands — Tel. (31) 5120-15199
Fax (31) 5120-32324

Weekly Puzzle

by Norma Steinberg



ACROSS
1 "— It Romantic?"
5 Tushingham
9 Fellow
13 Dairy item
14 A Gillette
16 Comic Jay
17 Village
18 Jonathan's pal?
20 Likely
21 Small pond
22 Jane and Peter
23 Elevate
25 Ship's floor
26 Amount paid
27 Simulated
28 Cut off
31 Aspect
32 Mrs. Ford
33 — de France
34 Songwriter Paul
35 Covers
36 Game of chukkers
37 Tavern
38 Ms Simon
39 Russ. hero once
40 Caustic
41 Take orders
42 Border lake
43 Surrounded by
44 High card
46 Selected
49 Submerged
50 "— goes there?"
53 Rodent city?
55 Duo
56 Dies —
57 Make fun of
58 —-a-ling
59 Sassy
60 Comedy bit
61 Lawyer: abbr.

DOWN
1 Jot
2 Pig food
3 Coaching lizard?
4 Ship weight
5 Fads
6 Harden
7 Flooring
8 East Coast's boundary: abbr.
9 Slammer
10 Listen to
11 Ms Moffo
12 Seed vessels
15 Makes an impression
19 Stallone part
21 Glove
24 On the briny
25 Loony
26 Shrewd
27 Farinaceous
28 Patient big cat?
29 Stan's pal
30 Peasant
31 Flunk
32 Afflicted with ennui
35 Storage space
36 "— Goriot"
38 Halley's sighting
39 Welch symbol
43 Plus
44 Resembling
45 Like some goals
46 Poker money
47 Tortoise rival
48 Mr. Sharif
49 Badlands state: abbr.
51 Clue
52 Wild party
54 Home: abbr.
55 Sch. org.

Last Week's Puzzle

S	A	R	A	■	B	A	R	D	■	■	A	G	A	R
T	R	O	T	■	A	L	E	U	T	■	L	O	L	A
A	M	B	A	S	S	A	D	O	R	■	P	L	O	T
R	Y	E	■	L	I	M	O	■	A	S	I	D	E	S
■	■	■	T	A	C	O	■	D	I	A	N	E	■	■
A	L	W	A	Y	S	■	C	O	N	D	E	N	S	E
T	E	A	R	S	■	T	O	S	E	A	■	G	A	M
L	A	S	T	■	S	A	V	E	D	■	M	A	N	I
A	S	H	■	B	A	L	E	D	■	M	A	T	E	R
S	T	I	M	U	L	U	S	■	G	O	N	E	R	S
■	■	■	N	O	R	A	S	■	C	U	R	E	■	■
R	E	G	I	N	A	■	A	R	I	A	■	P	A	W
A	C	T	E	■	M	C	C	U	L	L	O	U	G	H
S	H	O	T	■	S	U	E	D	E	■	A	C	R	E
P	O	N	Y	■	■	T	R	E	S	■	F	E	A	T

Give a letter from home

to loved ones who wish to maintain their roots, language and links with the Netherlands. A 'letter' of 28 tabloid pages of news - current affairs, feature stories, politics, news from the churches (1 page), sports - and many pictures. A 'letter' which also brings news about the Dutch in Canada and the USA, about pension matters, Dutch investments in North America and much, much more. Five pages in English.

It's mailed twice a month for only $17.50.

Write ***the Windmill Herald***
from the *U.S.A.:*
P.O.Box 591, Lynden, Wa. 98264
from *Ontario and East:*
P.O.Box 1064, Sta. 'B', Rexdale, ON M9V 2B3
from *Manitoba and West:*
P.O.Bag 9033, Surrey, BC V3T 4X3
(604)597-2144

We are that 'letter' from home ....

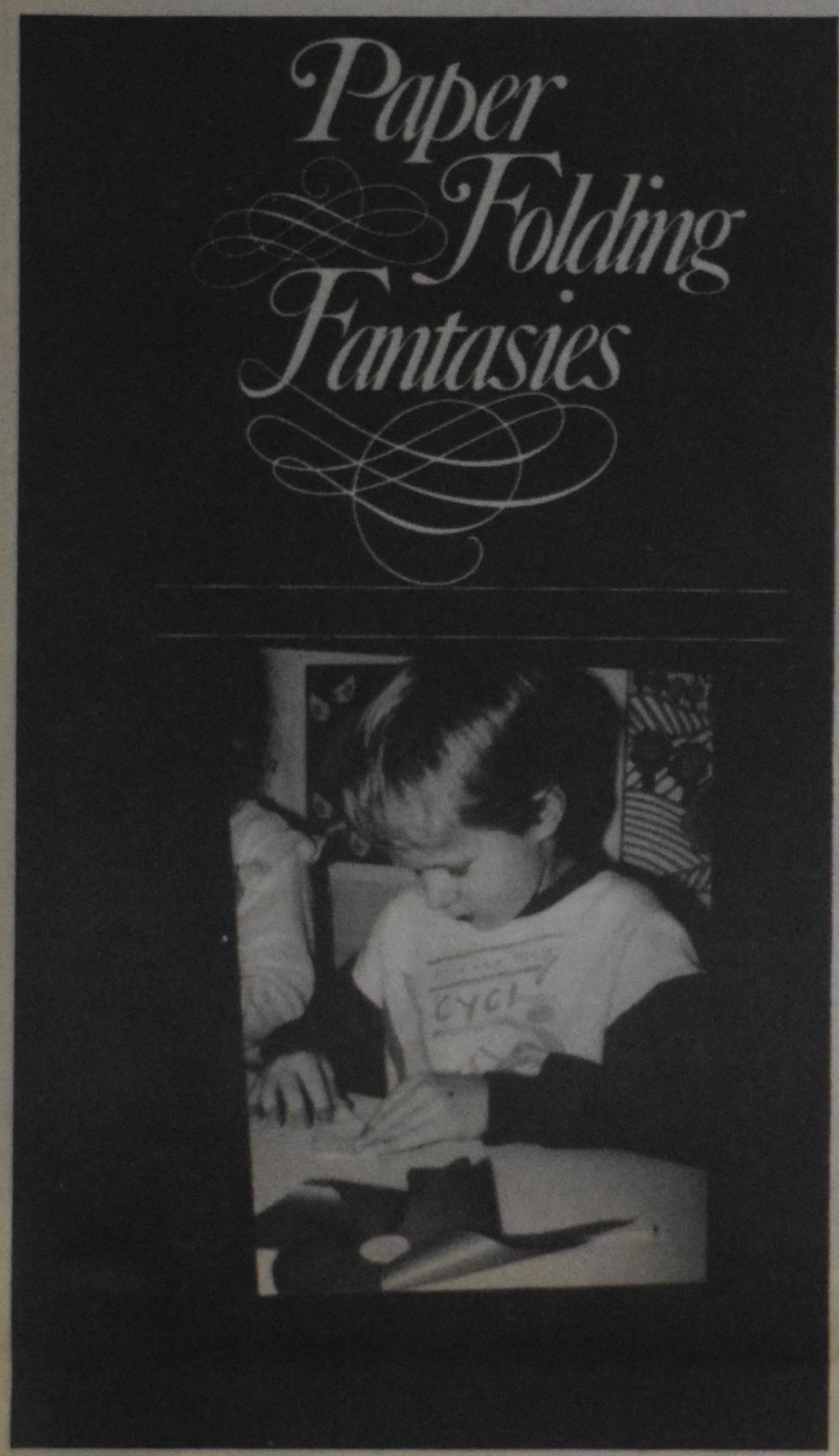
the Windmill

Books

Robert VanderVennen, book review editor

Children's activities

Paper folding stimulates creativity



Paper Folding Fantasies, by Geraldine Wolters. Drawings and illustrations by Daniel Boot; photographs by Dale Hubers. Published by Springboard Publishing Co., P.O. Box 40026, Harbour Square, Victoria, B.C., 1990. Spiral bound, 96 pp., $21.50. Reviewed by Beatrice Vandervelde, Willowdale, Ont.

Geraldine Wolters was trained as a kindergarten teacher in the Netherlands and as part of that training she became thoroughly acquainted with paper folding. She considers it as an excellent teaching tool for children in the primary grades and frequently gives workshops on paper folding for teachers. It was at the urging of those teachers that she finally decided to put all her ideas together and write this book.

Paper Folding Fantasies is divided into six chapters or groupings. Various folds are introduced in each group. These folds are then used in different ways to make a variety of objects. For instance, in Group 1 a simple vertical fold makes a book. Adding a horizontal fold makes squares which can be cut and used to make designs. Fold the points of these squares, and suddenly the squares turn into a boat, a house, an envelope, a flower, a picture frame or even a mirror. Group 2 introduces a new fold and leads to different "fantasies." The instructions are clear and drawings illustrate each step. Photographs often illustrate ways we can use the creations just made, whether as part of a picture, a bulletin board or for just plain decoration.

When my children went to kindergarten in Holland they frequently came home with things they'd folded. But they never picked up folding paper on their own — I never knew how much help they'd had at school nor whether they enjoyed it. At that time it often seemed like busy work to me — and rather sterile, not creative. Now that I teach kindergarten, I agree with the author that paper folding helps children develop small muscle control, teaches them to follow instructions and forces them to concentrate. When finished, there's a real sense of achievement.

Added dimension

I have some misgivings about the statement that paper folding develops the imagination. It may, but I'd like to sound a note of caution in this regard. We want to encourage children to be spontaneous and free in their drawings. It is interesting and fun to add a dimension such as a paper-folding project, but only occasionally. If used exclusively or frequently, I'm afraid it might make the children's art too stilted and stylized. We must guard against that.

Yet that is precisely why I like this book. Frequently the folded project does not stand on its own but is incorporated into a larger picture or project.

Once children have learned the basics it is possible to establish a "Paper Folding Centre" where children can make the things they've already learned or where a bulletin board can display a new project step by step. This is excellent for helping children develop independent working skills. Geraldine Wolters has used such a centre successfully in her kindergarten classes. Slightly older children might benefit from it even more.

Paper Folding Fantasies is a very attractive book, meant to be a teaching tool for the primary grades. It can also be an excellent source of ideas for parents and club leaders.

Bible stories

Bible story booklets

Palm Tree Bible Stories. Various titles and authors; illustrated by Arthur Baker. Grand Rapids, Mich.: Wm. B. Eerdmans, 1990. Softcover, $1.25. Reviewed by Doro J. Bakker, Orangeville, Ont.

Palm Tree Bible Stories is a series of 12 booklets. Each booklet retells a Bible story in a simple and captivating style. The colourful cartoon-like illustrations further embellish the stories and bring the events to life.

Young children will enjoy hearing these stories read to them as much as new readers will be encouraged to tackle them on their own. With the text kept to a minimum and laid out in bite-size bits, a child will never feel overwhelmed.

The Scripture passage for each story is included, a handy reference for the interested adult. At $1.25(U.S.) each, these booklets represent good value. They will make fine gifts at birthdays or Christmas.

Friends of God

Wayne Brouwer

Warrior

"Make vows to the Lord your God and fulfil them; let all the neighbouring lands bring gifts to the one to be feared. He breaks the spirit of rulers; he is feared by the kings of the earth" (Psalm 76:11-12).

Oliver Cromwell was a mighty soldier and a mighty churchman. Leading his troops into England's 17th century civil conflicts, he addressed the warriors in this fashion, just before they forded a river: "Put your trust in God, but mind you keep your powder dry!"

War and military power are an enigma for Christians. On the one hand, power, might and domination are themes of Old Testament theology. Here is God, the greatest warrior, marching through earth. He is praised for his bloody victories. He is commended for his "scorched-earth" tactics. He is lauded for his wrath and vengeance. And one need not think too long before realizing that the vehicle by which God pulls this off is the army of Israel.

At the same time, New Testament theology gives every impression of demanding conscientious objection to war of any kind. It is hard to condone military action of any sort in reference to the teachings of Jesus. In fact, for the first two centuries of its existence, the Christian church was avowedly pacifistic. Kenneth Scott Latourette, the dean of church historians, tells of a Christian young man being killed because he refused to take up arms as a soldier as late as 295 A.D. And many other stories are recorded in the early pages of church history which commend non-violent response to belligerence of any kind.

Pacifism

For instance, a centurion named Vespasian of Nero's cohort reported sadly that 40 of his men had become Christians. The soldiers were given several opportunities to recant, but stalwartly held to their confession of faith. At last they were stripped naked and placed on the middle of a frozen lake. Vespasian and the others took up positions around warm fires on the shore. But out on the lake, the chant continued all night: "Forty wrestlers, wrestling for you, O Christ, to win for you the victory and from you, the victor's crown!"

The chant weakened, but lingered on through the night-time hours. As dawn approached, though, a new note was added. The number changed to "39" as one poor wretch crawled across the ice to salvation at the fire.

But in that decisive moment, reports an early church historian, Vespasian himself stripped off his warrior's arms and clothes, and ran naked across the frozen hell to join the others in a chant of Christian testimony.

Such was the commitment to peace of the early church.

But what do we do with the warriors' cries of the Old Testament? What do we do with the battles of Israel? What do we do with the military tactics of righteous King David, who lined up the captives from war on the ground, measured them off by lengths of cord, and killed two groups of Moabites for every group he allowed to live (II Samuel 8)?

Awkward humility

There are no easy answers. Some years ago, Peter Craigie, professor of religious studies at the University in Calgary until he died, wrote a little book called *The Problem of War in the Old Testament*. He had served in the British Armed forces and had thought strenuously about his involvements as a Christian. In the end, the best he could say was this: war is a product of a sinful world; Israel fought under God's direction partly as an independent political unit and partly in response to God's preliminary notes of cosmic judgment; Jesus brought an end to the collaboration between God and a *specific* human political entity; spiritual warfare continues till eternity, but must now rarely, if ever, employ the means of human military combat.

So what do we say about the sword-rattling in the Middle East? It's very hard to know, except for this: Neither side can lay claim to divine right. Nor ought any Christian delight in the conflict. And any casualties of armed engagements are early warning tremors of the awful day when God will be known as Warrior by all who now ignore him.

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.